

JUN

2 1938

An International Baptist Magazine

# MISSIONS

VOLUME 29  
NUMBER 4

APRIL, 1938

## In This Issue

GALILEE DAWN AND GETHSEMANE NIGHT

By Jean Beaven Abernethy



SUPPER AT EMMAUS

From the painting by Carl Müller

*For a program based on this issue of MISSIONS, see page 255*

## Mission Fields Need Reënforcements!!!

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## THE QUESTION BOX

## APRIL

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

A CORRECTION: Question No. 12 in February was not properly worded. It should have read, "What Sunday school attendance ranges from 50 to 100?"

1. What becomes a strong support in weakness?
2. Who needs quilt blocks?
3. What was left in a family Bible?
4. What school celebrated its 50th anniversary?
5. Why do we spread the gospel?
6. Who had lunch at Shechem?
7. Whether we like it or not, we are in for what?
8. What state has a town named Mexico?
9. Who is Florence Stansbury?
10. What country has 150,000 Buddhist priests?
11. Where is there a bronze bust of Abraham Lincoln?
12. What do the figures 14,000 represent? (Two answers. Either will receive credit.)
13. Who is H. W. Smith?
14. What is the prime essential of a "Better Baptist Church"?
15. What is nearly 165 years old?
16. Where will \$1 feed a man for a month?
17. What has been in preparation to the last detail?
18. What has deteriorated into mere form?

## QUESTION BOX PRIZES

## Rules for 1938

FOR correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a worthwhile missionary book or a year's subscription to MISSIONS will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in and in such a case only one prize will be awarded.

All answers must reach us not later than December 31, 1938, to receive credit.

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# MISSIONS

An International Baptist Magazine

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPHARD, *Editor*

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Volume 29

APRIL, 1938

Number 4

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## Glorious February!

February was a grand and glorious month—with its two holidays, radiant sunshine, wonderful spring weather, and a nice gain in MISSIONS' subscriptions. Total received was 2,279 as compared with 2,162 in February, 1937, or a net gain of 117 for the month. So February atoned for January, which did not do so well. In recording its loss of 50, January this year failed to bring to the magazine its traditional Happy New Year start. However, February more than recovered the January loss, added a gain of its own, and thus turned the year 1938 in the right direction.

Since the upturn began in the spring of 1933, nearly five years ago, the record shows 56 months of gain and only 2 months of loss, October and January.

With the peak subscription period, November–February, once more successfully passed, it ought not to be difficult to maintain the upward trend in the smaller subscription months ahead. It really depends on YOU and whether YOU renew your own subscription when it expires.

## LETTERS

### From the Editor's Mail Bag

I have been deeply impressed with your editorial, "The Color Line from Edinburgh to Atlanta." I am with you with both hands. It may interest you to know that the International Society of Christian Endeavor has refused to hold its conventions in any city which does not accord absolute equality to colored delegates. Again and again, it has been necessary for us to take over entire floors of hotels and to use special dining rooms, but all

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delegates sit together and eat together. Our insistence upon this equality has cost us thousands of dollars. It has been increasingly difficult, even in cities in the North, to maintain the principle, but thus far and at whatever cost, the principle has been maintained. There have been times when cities desirous of extending the invitation to the International Society have refrained from doing so when they learned of our principle.

MISSIONS is a great publication, I think it the greatest in its field.—*Rev. Daniel A. Poling, Philadelphia, Pa.*

May I take this occasion to thank you for the February issue of MISSIONS in which you discuss so fairly the racial question as it relates to the Baptist World Alliance meeting in Atlanta.—*Rev. Louie D. Newton, Atlanta, Ga.*

In connection with your editorial on "The Color Line from Edinburgh to Atlanta" in February MISSIONS, I wish you might have mentioned the fact that before the Northern Baptist Convention decided on its headquarters hotel in Milwaukee, it had arranged with the Hotel Schroeder to entertain any Negro members of its constituency. I hope that we may keep this before our Baptist committees in such a

way that it will be understood that the Convention is unwilling to make any hotel its headquarters that does not take a Christian attitude toward people of other races.—*Alice W. S. Brimson, New York, N. Y.*

May I say how much I enjoy reading your magazine? It is a constant source of interest and information.—*Rev. E. A. Payne, Editor, The Missionary Herald, London, England.*

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Everything considered, MISSIONS is the best magazine published for Baptist readers. The article on Russia by Luther Wesley Smith in the November issue is alone worth the price of a year's subscription.—*G. B. Hopkins, Freeport, Ill.*

## WHO'S WHO

### In This Issue

*Jean Beaven Abernethy* is the wife of Rev. Bradford Abernethy, pastor of the First Baptist Church, Columbia, Mo.

*Paul E. Alden*, former Candidate Secretary of the Foreign Mission Society, is now pastor of the University Baptist Church, Champaign, Ill.

*Anonymous* represents an American resident in the Far East who writes about Japan and keeps his identity secret.

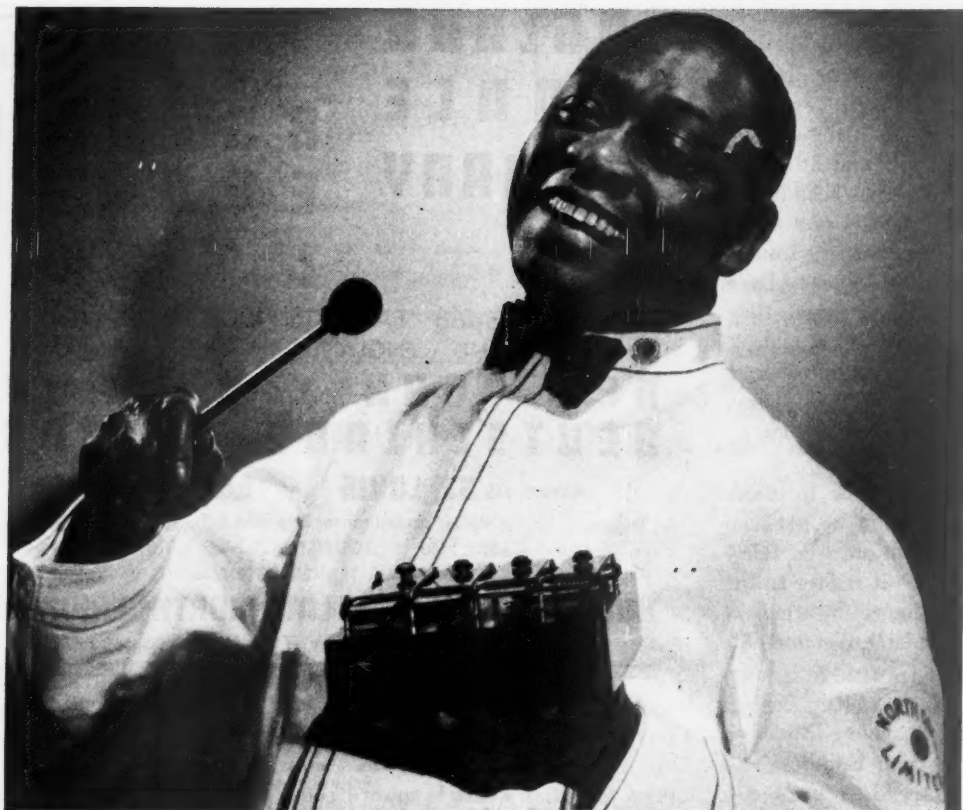
*John S. Carman, M.D.*, is a medical missionary in India since 1927.

*E. H. Clayton* is a missionary in East China, in service since 1911.

*Earle V. Pierce* is President of the Northern Baptist Convention and pastor of the Lake Harriet Baptist Church, Minneapolis, Minn.

*George E. Sokolsky* is the well-known American author, lecturer and newspaper correspondent.

*F. W. Starring* is Secretary of the Oregon Baptist State Convention.



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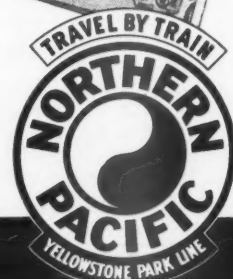
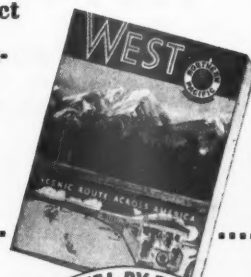
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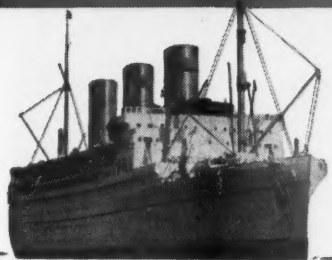
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### The Staff and the Crutch

CARTOON NUMBER 48 BY CHARLES A. WELLS



"Religion is a crutch" shouts the radical. But suppose we take him at his word for a moment and consider the purpose of a crutch.

After all, a crutch is an adaptation of the staff which is used by mountain climbers and shepherds, and they are not cripples—they are strong, daring men. They have found that their powers are increased by the use of the staff and their stride lengthened by its aid. But few are strong. Most of us are weakened by strife and over-worked and we need a staff that is fashioned to our needs. A staff that we will hardly have to hold, —but one which can hold us.

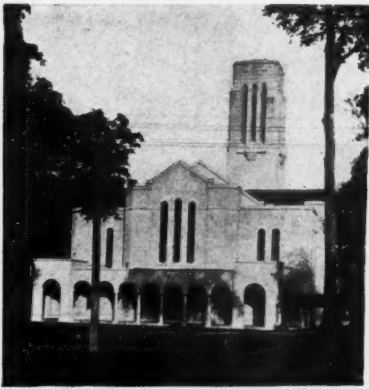
So religion becomes our strong support in weakness—a crutch, and upon its arm we may share the weight of our burdens and find the energy and hope for a forward step. To the strong, religion is a staff. But the rest of us are even willing for it to be called a crutch, for its support has meant the difference between the breakdown of life and its satisfying fulfillment.

And in our world today religion alone remains as the support of humanity crushed under its terrific burden of sin and suffering.—CHARLES A. WELLS.



## "LET THE CHURCH BE THE CHURCH"

LEFT: The new chapel on the campus of Judson College in Rangoon, Burma. BELOW: The Kindergarten in the Sunday School of the Fukagawa Christian Center, a branch of the Tokyo Baptist Tabernacle



RIGHT: The First Baptist Church in East Poultney, Vermont, now 153 years old. BELOW: The Abyssinian (Negro) Baptist Church in New York City, with 14,000 members, the largest Baptist church on earth



ABOVE: An abandoned cathedral in a picturesque setting in Mexico. Has disaster come upon the church in Mexico and in Russia because the church, with its superstition and ecclesiasticism, failed to meet the spiritual needs of the people and thereby ceased to be the church?

# MISSIONS

VOL. 29, NO. 4



APRIL, 1938

## "Let the Church Be the Church"



LAST summer's Oxford Conference produced an arresting motto, "Let the church be the church." In platform speech and discussion group, again and again it was repeated as delegates at Oxford sought to relate the church to the world issues of our time. This year's program, "Better Baptist Churches," is a tacit yet ominous admission that the church is ceasing to be the church. And the world is aware of it. In a serious indictment, Mr. Rollo Walter Brown wrote in *Harpers Magazine*:

In a hundred ways the church has substituted methods of organization and mass action for the quietly penetrating spirit of Jesus. Great church conferences take on the spectacular of a national political convention and they do not leave out the politics. Church members have become so much occupied with organization that they have forgotten the idea that the organization was intended to perpetuate.

The pious insincerity of church resolutions that are vociferously adopted and promptly forgotten; the futile stimulation of annual church assemblies; the confusing throb of ecclesiastical machinery with its disconcerting multiplicity of committees, boards, societies, councils, denominational, and ecumenical,—all are here implied.

Supporting that is a wholesome, vigorous self-criticism within the church. Many voices are deploring its weakening spirituality, its ebbing evangelistic concern, and its cooling missionary passion. In a sermon to the Episcopal Convention, Bishop E. L. Parsons of California said:

The church is *not* an ethical society existing to make men respectable. It is *not* an association of reformers setting out to clean up the evils of the social order. It is *not* a school of theology bent upon making men accept what it counts as a trust. All these things

may come as aspects and sometimes as distortions of its task. But its task is God. It is a free fellowship of those who have found God through Christ and with hearts bursting with eternal love, stretch out their hands to bring others into that fellowship.

How urgently that emphasis is needed among Baptists. The New Testament church which they so proudly claim to be, *began as a church*. It was a company of people to whom had been revealed the most sublime truth of the ages. Their Lord was living and not dead. Their experience of it was so overwhelming that their hearts could not contain it. They had to share it by inviting others into their fellowship. In sinister contrast stand the 1937 Baptist world statistics reported in last month's *MISSIONS*. With a gain of only 171,623 in members throughout the world and a loss of 83,115 in Sunday school pupils, how feebly Baptists have stretched out their hands to bring others into fellowship with Christ. "No man can really be a Christian," said the Archbishop of Canterbury in his Christmas radio broadcast, "who is not ready and eager to impart his faith to others."

As Baptists we must again become a missionary fellowship. We should be a people striving for Christlike living, aflame with an evangelism adapted to our times. Our church with other churches, whatever their name or creed, should be the body of Christ, the agency for His redemptive work among men, the witness of His living spirit in the world.

Surely at this Easter season when we commemorate again the triumph over death of Him who said, "Because I live, ye shall live also," we need to remember that the prime essential of a "Better Baptist Church" is that it shall first of all be a church.



# The World Today

*Current Events of Missionary Interest*



*American capital invades Palestine. The sign in Arabic invites motorists passing through the Jaffa gate to Jerusalem to use Mobiloil. Note the Vacuum Oil Company's familiar gargoyle trade mark. Picture by courtesy of the Socony Vacuum Corporation*

## ***Palestine between the Devil and the Deep Blue Sea***

ACCORDING to Mr. Phelps Adams who wrote a series of articles in *The New York Sun* on "The Truth About Palestine," the Holy Land today is the scene of "the unfortunate clash between four opposing forces." One is the pressure of 16,000,000 Jews throughout the world upon Palestine as a national home. Another is the pressure of 100,000,000 Arabs who dread a Jewish invasion beyond the borders of Palestine since the country is too small to accommodate all the oppressed Jews in the world. The third force is the pressure of the British Empire which, with a vulnerable Suez Canal and an independent Egypt, now finds Palestine essential as a military and naval base in the Eastern Mediterranean. And the fourth force is the pressure of the expanding Italian Empire. There seems to be wide-

spread belief in Palestine that Italian money is helping to finance the Arab cause and that Italy would feel far more secure in her Ethiopian conquest if Palestine were not under British control.

What complicates the situation is the ambiguity of the promises made to the Jews and to the Arabs by the British Government during the World War. In return for Arab aid to the sorely pressed allied cause, the British promised to recognize the independence of the Arab nation throughout Asia "with the exception of portions of Syria lying west of Aleppo, Hama, Homs and Damascus." In their agreement with the Shariff of Mecca, no mention was made of Palestine which was then part of Syria. The British now claim that Palestine was not included because it lies west of Damascus, even though it also lies south of Damascus. To the Jews the British promised in the famous Balfour Agreement to "favor the establishment in Palestine of a National Home



for the Jewish people." Today nobody is prepared to answer specifically what was meant by the phrase, "National Home." As Mr. Adams points out, it might be a cultural or spiritual home in an Arab land, or a home under permanent British protection, or an independent Jewish National State. The fate of Palestine thus depends either on a final compromise of two irreconcilable promises, or on the final victory of one of four unharmonizable world forces. To borrow a familiar aphorism, Palestine is caught between the devil of nationalism and the deep, blue sea of imperialism. Or to borrow another phrase, it is being crushed between the lower millstone of Jewish aspiration and the upper millstone of Arab opposition.

The United States is politically as well as commercially concerned in this problem. About 10,000 Americans are now living in Palestine, of whom 9,000 are American Jews. American financial investments include nearly \$50,000,000 in business enterprises while more than \$30,000,000 has been contributed by Americans, mostly Jews, in religious, cultural and welfare activities. Nearly \$10,000,000 has been spent by Jews to purchase orange plantations and nearly \$20,000,000 for other farms and buildings. Largest single cultural and religious investment in Palestine is the Jerusalem Y.M.C.A. which cost \$2,000,000. Eight American missionary organizations, including that of Southern Baptists, are operating in Palestine.

On Christmas Day, three months ago, one of Palestine's fiercest pitched battles since the World War, was fought within a few miles from the town where Christ was born. In a fight between British troops and airplanes and 300 Arabs, more than 30 Arabs were killed. All roads in Palestine were closed to private traffic until the battle was ended.

This today is Palestine whose events of Holy Week, Christendom commemorates this month.

### ***Mormonism Erects a New Monument to Commemorate Four Historic Words***

**T**HE four most famous words in the history of Utah, and particularly in the history of the Church of Christ of the Latter Day Saints, popularly known as the Mormon Church, are **THIS IS THE PLACE**. Nearly 100 years ago, in 1847, they were uttered by Brigham Young after completing the long and exhausting trek across the continent. From a rugged mountain peak to the east of where Salt Lake City now stands, like Moses viewing the promised land, he gazed for the first time on the valley of the Great Salt Lake and decided to establish there

the new home of his Mormon followers. In commemoration of the four historic words, the Mormon Church recently decided to erect a monument on the traditional spot where he stood. It will cost \$250,000. Irrespective of its religious associations, the spot is of historic interest to the entire Far West, for the trek of the Mormons ended in the settlement of Utah and likewise stimulated settlement efforts in Idaho, Nevada and Arizona. The cult of Mormonism originated in 1830, in Fayette, Seneca County, N. Y., seven years after the alleged discovery by Joseph Smith, Jr., of the golden plates on which the records of Mormon were claimed to have been inscribed. Between 1831 and 1846 the new sect migrated from New York into Ohio, Missouri, and Illinois. After various local persecutions, the Mormons finally started on the long trek that ended in 1847. To commemorate these many wanderings, more than 80 historical monuments costing \$500,000 now stand along the line of march from New York to Utah.

### ***Japanese Youth in Doubt About Japan's War in China***

**A**DVOCATES of world peace should find encouragement over the fact that the Japanese population is by no means unanimous in its support of Japan's war in China. According to *The Manchester Guardian*,

The youth organizations deplore the war in China. Shortly after the war began, representatives of the combined youth organizations, embracing a membership of about 8,000,000, were asked to make a statement supporting the government's policy. After a sharp debate the more liberal delegates demanded that the government should state just what the government was out for. In reply they were told that the Japanese Empire had been insulted and that 30 Japanese soldiers had been killed. Hence the Chinese armies must be punished. To this the delegates retorted, "Well, that is too bad. But why start a war and have another 300,000 soldiers killed? What are the Japanese soldiers doing there anyway?" All that the government officials could do was to persuade the delegates to appoint a committee to investigate the government's policy.

Apparently even in a land as rigidly controlled as Japan and dominated by an intense loyalty to the government that finds its highest expression in emperor worship, the people are beginning to do some thinking of their own.

**REMARKABLE REMARKS**, usually appearing on this page, because of space limitation are transferred temporarily to page 216

# AN AIR RAID IS A TERRIBLE THING

(See article by E. H. Clayton on pages 203-206)

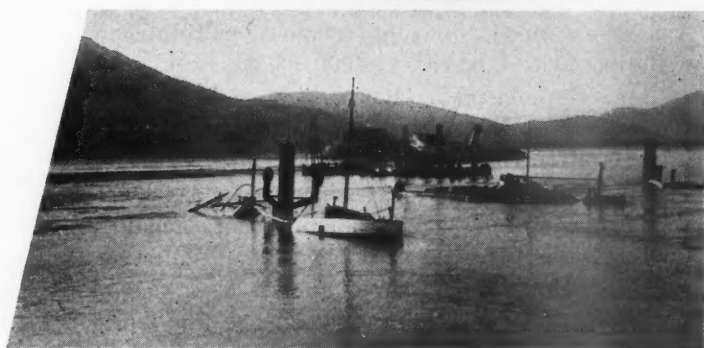


ABOVE: All that remains of Ningpo homes, after a bombardment from the air

UPPER RIGHT: A close-up view of a Ningpo home shattered by a Japanese bomb



NOTE.—It has seemed advisable to expurgate somewhat the war narrative by Missionary E. H. Clayton which begins on the next page, notwithstanding that he wrote in a supplementary note, "Nothing can be too strong to tell all the horrors round about us. It is beyond the imagination of people living 11,000 miles away." Several passages in the original account seemed too gruesome for publication in MISSIONS. Such is the gory realism of war.—ED.



RIGHT CENTER: Chinese ships sunk in the Ningpo River to block traffic to the sea  
BELOW: Paster Dzen of the Hangchow City Church, Missionary E. H. Clayton, and Principal B. Y. Hsu, in front of a dug-out on the campus of Wayland Academy

LOWER RIGHT: The little daughter of Principal B. Y. Hsu with two children of a Chinese Christian teacher in front of a dug-out into which they had fled during a bombardment from the Japanese air force



# An Air Raid Is a Terrible Thing

The grim realism of the war in China as reported by a missionary from his first-hand contacts with its victims

*The vivid narrative of a missionary who lived through many airplane raids on Hangchow. He made several dangerous trips between Hangchow and Shanghai and witnessed incredible horror and suffering. Back in Hangchow, according to last report, he is now engaged in relief work among the thousands of refugees*

By E. H. CLAYTON

**D**URING the first three weeks after Japan began the war against China, the city of Hangchow received daily visits, sometimes several visits each day from Japanese airplane bombers. They completely destroyed the Chinese plane factory, airport, hangars, and aviation school and military post. There were some stirring fights in the air in which the overwhelming numerical superiority of Japanese planes soon began to tell. After the complete destruction of the aviation outfit, the Chinese air forces were withdrawn from Hangchow and came back only occasionally. In spite of daily bombings, Wayland Academy opened with a total enrolment of over 500. This number quickly grew until we soon had 95% of our last year's enrolment in the Middle School. However, many little children in the primary department did not come and we had only 200; nevertheless, we had a total of nearly 1,000 students on the campus.

When the American Consul became anxious regarding the possibility of our being cut off in the interior, he advised the whole missionary community to come to Shanghai, where provision could be made for us in the Shanghai American School. The railroad and motor roads were being consistently bombed and machine-gunned. Hundreds of Chinese were being blown to bits at railway stations. So we had to take a long round-about trip by motor bus and ship. The party left Hangchow by bus en route to Ningpo where we got a chartered steamer for Shanghai, convoyed through the Japanese fleet by an American destroyer. The river on which Ningpo is situated

had been blocked by sinking a dozen or more ships across the channel. Fortunately for us, the current had swung one ship lengthwise of the channel so that by careful piloting, we were able to get out. It was an interesting situation,—an American destroyer convoying a British merchantman through a Japanese fleet to a Chinese city. The trip up the WhangPoo River, on which Shanghai is situated, was an unforgettable one. The banks were lined with piles of débris that only a month before had been prosperous cities and towns. In spite of the destruction, the whole river front was a hive of industry, for it was the center of import and distribution of the Japanese transports which supplied every need for the immense army fighting within a few miles of this point. I am told that even drinking water was at one time brought from Japan.

As the Shanghai American School had not opened because of the immediate proximity of the fighting, and the evacuation of practically all students, we took over the dormitories. The school is in the French concession, four miles from the river and one mile from the back boundary. While never out of sound of guns nor sight of bombing planes, it was really quite safe.

Within a few days I started back to Hangchow, making the trip by dark night over the railway, thus avoiding the bombing which took place every day and on most moonlit nights. I had no difficulty. An interesting part of the trip was leaving the train at one side of a badly bombed bridge and walking a half mile in the darkness, amid a pushing, sweating, terrorized mob of refugees, over the bridge to a train on the other side. The trip of 120 miles took us 20 hours,



which was not bad, considering what it might have been.

Along the way I passed through Sung Kiang where a trainload of refugees, poor innocent women and children fleeing for their lives from the carnage in Shanghai, had been bombed and machine-gunned until 400 were killed and twice that number wounded.

Soon it became increasingly difficult to carry on school work in Hangchow. Air raids were so frequent that for one week we averaged only two classes per day. The rest of the time was spent in dugouts. We had dugouts on the place for 750 people. When planes appeared within sixty miles of the city the sirens, scattered all over the city, began to wail and people hustled homeward. Shops put up their shutters and all gatherings of people scattered at once. Most people sought the proximity of one of the many dugouts provided by the government, public institutions and practically every private family with any means whatever. When the planes came within 10 miles, a second siren signal was blown, accompanied by the clanging of alarm bells situated on almost every important corner. People then entered the dugouts until the "all-clear" was sounded, sometimes a half hour, sometimes several hours later. We had from two to ten raids a day in Hangchow and one day in every one of six raids, bombs were dropped. Because of this continued interruption we early moved the boarding department of 340 boys 40 miles up into the country, and tried to keep up the work in the city for the remaining 500 who lived at their homes in town. But with the advance of the Japanese armies toward Hangchow the government ordered that department closed. Two weeks later the up-country department was also obliged to close down.

An air raid is a terrible thing. The suspense,—waiting packed in a dug-out, tense with anxiety and fear, not knowing what the next hour may bring, knowing only what it brought yesterday and the day before to friends and acquaintances—that is beyond description. On one occasion our boys, 200 of them, went into the dug-outs at nine in the morning and stayed until five in the afternoon, without anything to eat. (See picture of dug-out on page 202.)

From a tall tree in our yard close to a heavy mud wall, I watched the planes through field

glasses, and kept the dug-outs continually informed as to where the planes were, when they had passed over, when they were taking another direction, when the danger was passed, etc., usually managing it so that the fears of the boys were greatly quieted if not almost allayed.

On that day none of the 200 little children in the primary, all of whom live nearby, could get home before the second alarm. It was pitiful beyond words to see them. Some shrieked in terror. Others clung to their teacher's skirts and sobbed. Still others with blanched faces threw themselves on the ground in the mud of dug-outs, speechless and motionless with fear. The bombs killed one of our boys at a railway station. He was a good lad, a junior in Middle school. He often came to call on us and he had a part in our Easter pageant last spring.

During my few days in Shanghai I came to realize, as I had not before, the tremendous strain under which our families were living there. Although there are ten square miles of concession under foreign governments, aside from the part which the Japanese took from the concessions, for seven weeks they were never for an hour out of sight and sound of war. For some of that time they were entirely surrounded by the fighting. During these seven weeks there was hardly a daylight hour when bombing planes could not be seen, at times so clearly that the falling bombs were plainly visible. The continual crash never stopped day nor night. At night when the Chinese planes raided the Japanese lines, the night was made hideous by the anti-aircraft fire, machine guns, star shells, tracer bullets, eery lights, the roar of bursting bombs, and the artillery fire from the ships in the river. Machine gun bullets and shell splinters fell in every part of the concessions. Pieces were picked up on the American school campus. At one stage of the fight a battery of six-inch howitzers was set up only a short distance away and fired across the settlement. The shells roared over like an express train and fell two miles beyond. Night after night the horizon, not so far away, was alight with fires caused by the artillery, incendiary air bombs and retreating troops of both sides. At one time no less than 52 fires were raging within a radius of four miles. Two weeks after the last Chinese soldier left this section, there were 13 fires still unchecked.

All of Greater Shanghai, the city of the Chinese with over two million people, and the part of the International Concession which used to be the American Concession have been seized by the Japanese. As most of you know, Shanghai has had three governments, a Chinese city, a

American. There has never been a Japanese concession but Japanese have participated in the government of the International Concession, having the same representation on the council as the Americans and sometimes more. This "war" is supposed to be, and it is insisted by the



*Courtesy of The Trans-Pacific*

*A huge Chinese cannon captured by the Japanese Army in the conquest of the Kiangyin fortress on the southern bank of the Yangtze River. On the muzzle the Japanese have inscribed, December 2, 1937, Kurabayashi Unit of the Imperial Japanese Army*

French concession, and the International settlement composed of the former British and American concessions and governed by an international municipal council whose chairman is an

Japanese that it must be, entirely a matter between the Chinese and Japanese alone. And yet the Japanese have taken more than half of the International Concession, the part formerly

American, and have already made it into a little Tokyo. The British company which has paid for a franchise to run buses in this section is debarred. Foreign taxi companies are kept out. Yesterday a friend sailed on a Japanese steamer which docks at this waterfront. He was forced to pay to a Japanese taxi monopoly \$3 per person, \$21 for himself, wife and five children, for transportation to the dock, a distance formerly covered by \$1.20 taxi fare. The Japanese are now engaged in taking over all communications, telegraph, telephones, radio, post office, and customs.

In the foreign concessions are crowded literally hundreds of thousands of refugees from the outlying country and Chinese city, a perfectly tremendous burden upon an already economically stricken city. They are crowded into unspeakable quarters with starvation rations. A missionary friend told me of a camp he visited where 60 people are housed in one room with absolutely no furniture, with barely enough floor space for all to lie down flat at one time, with lighting so that workers use flashlights in the day time. One third of these people have not left the room for a month. They have one meal per day of flour gruel or baked flour and water cake. There are literally millions here whose homes are in ruins, their property occupied, their families scattered or dead,—in abject misery and despair.

And yet the morale of the Chinese people up to date is, even to us who have lived among them and known them, almost unbelievable. Their sole aim and effort is to carry on. They are doing it in a way that most of us never expected. I was at our Hangchow city station one hour after 12 bombs had made it a heap of debris, and I saw a train pass over newly laid tracks. Two days later the debris was set ablaze by incendiary bombs. While it was still blazing, a train which loaded 200 passengers in the station started out only six minutes late. A friend received a box of Burpee's seeds which had been on the refugee train that was bombed at Sung Kiang. Five cars and the mail coach had been wrecked. The box had a hole in it the size of an egg, but the seeds, beans, pea, corn and lettuce, had been scraped

from the floor of the bombed coach, wrapped in a piece of Chinese paper and delivered to the addressee.

The attitude of the Chinese church is splendidly Christian. I have heard few prayers for China that do not include Japan. There is no hatred of the Japanese people, only of their war machine. The Chinese church is searching its own soul and that of China and, I think, is seeing the problem straight. The nationalism of the Chinese nation is not a nationalism of domination but a nationalism of internal reform and development and as such the Christian church can have a part in it.

When the Japanese had approached so close to Hangchow that it was almost completely evacuated, I remained until only six janitors were left on our big campus. Then I returned by way of Ningpo, a memorable trip, six hours in a traffic jam on a river pier, trying to sleep in a car beside a country road which had been continually bombed by planes; missing the last steamer out of Ningpo and waiting a week for the possible but improbable next one; finally getting an Italian boat with 5,000 refugees so thick that passengers slept all over the floors and decks; and then arriving in Shanghai just in time for the service at the community church.

Life is intensely interesting here. Not the least is the wonderful opportunity to help those who are now in such terrible need. A dollar will feed a man for a month.

If any of you feel disposed to feed a hungry man or two men, or any number of men and their families, I shall be glad to help you do it. A check on any bank in the United States may be sent through the Foreign Board specifically stating that it is for refugee work.

NOTE.—A *China Clipper* letter from W. R. Taylor, of Shanghai, just received in the New York office states: "Mr. Clayton and other foreigners at Hangchow are doing a noble piece of work in connection with refugee camps. More than 100,000 refugees are reported there. The Boards these missionaries represent can well be proud of them. They have gone through a terrible experience."—ED.





# The Twilight Hour in Japan

NOTE.—For various reasons and particularly in order that nobody shall get into trouble with the Japanese police, the name of the writer of this article is not divulged nor are names revealed of persons or of places to which reference is made.—ED.

*Impressions of an American who lives in the Far East and who spent 30 days in Japan on his recent return to China*

ANONYMOUS



Courtesy of the Presbyterian Survey and the Japanese Government Railways

*Japan's famed Mount Fuji and the cherry blossoms in the spring*

ON OUR return to the Far East we included a stopover of 30 days in Japan. It was not the Japan of other days where one imbibed to the full the beauty of the land and the charm of its people with each sip of the fragrant powdered jade tea. The Japan of today is sombre. Her deadly purpose is apparent to all. The keen, cold steel of the sword of the Samurai is now quite free of its former coverings of gay embroidered garments.

The light is slowly going out. It is the twilight hour in Japan.

An American who has lived in Japan for 25 years said to me: "For 20 years the invasion of China has been in preparation to the last detail. It is the final struggle of capitalism in all its terrible grimness; but we have not been aware of it until now." His statement may well express the amazement of old friends of Japan at the present, ruthless, implacable purpose of the militarists, backed by some eight families of immense wealth. In many conversations with these men and women whose lives have been knit to the life of Japan by many years of residence, we did not

meet a single one who was not sensitive to the tragedy of what is happening. And most of them believe it is more tragic for Japan than for China—if that be possible. Said one: "The Japanese military are carrying the nation to destruction. It was all unnecessary. Magazines like *Cultural Nippon*, edited by professors in the imperial universities, indicate how this policy of Japanese expansion is being wrought into a philosophy of Japan's destiny."

It is no exaggeration to state that by every resource at the command of expert psychologists and propagandists the minds of the whole people of Japan and of all classes are being systematically poisoned, as well as isolated from the rest of the world. An American writer puts it, "The Minister of War leads the country; the Minister of Education makes a nation that can be led." In this connection, it was proposed that visits be made to the imperial universities to start discussion groups among the students. Two objections were instantly voiced by experienced men: "The imperial universities are intellectually closed corporations; and the students would not know how through open discussion to make a free discovery of truth."

Accordingly they must be told what to think, and how to think.

There is police control over every phase of life, and every place and thing in Japan. Every radio is listed. Short wave is prohibited. Official Japanese buzzing is tuned to blot out any possible air voices from abroad. Take an evening walk in Kyoto's fine public garden: the tense penetrating voice of a Japanese loud speaker, a voice from which there is no escape, is telling you of Japan's prairie-fire victories, and that this glory is your glory. A certain newspaper, at first recalcitrant under police dictation, was warned that its plant would be completely destroyed if it did not toe the mark. The editors capitulated. A certain missionary went down from a certain city to another city to confer with a Japanese pastor about the building of a new church in a certain town. As they sat together and talked, they sketched a small rough plan of the edifice. After the missionary left, the omniscient and omnipresent police pounced on the pastor, confiscated the drawing, and grilled him in third degree methods for hours.

Everything is organized. At breakfast one morning our Japanese cook failed to appear. She was away with "her group" at the railroad station and at her appointed place and moment to cheer, and wave a flag. Every railroad station presents its spectacle of regimented farewells. By contrast, one day in a certain city, 2,000 unexpected troops arrived and marched away to the docks to board their transports for China. They marched through silent sullen crowds because there had not been time to organize the enthusiasm! A Japanese admitted to me that he expects a revolution in three years: "There is discontent and grumbling everywhere," he added. "The people are beginning to suspect that the glowing reports of victories are not true. Of the many men drawn from the villages, one out of four is killed." But others did not concur in this expectation of revolution. "The grip of the police spy system is too absolute," they said. "No movement could get started."

Occasionally one hears this statement from those unacquainted with Japanese history either ancient or modern. "How tragic that the West should have taught militarism to Japan." The tradition of the Samurai (military knights) has been embedded at the very core of Japanese culture, and for more than a thousand years it has formed the structure of her society. The modernization of Japan, therefore, consists merely in an exchange of weapons: machine-guns and aerobombs in place of the old double-edged sword and spear. But the spirit is identical. It is military power idealized. People both in Japan and abroad have failed to perceive this fact in all its stark consistency. This tradition, this "Religion of the Samurai," as a Japanese author unwittingly and accurately described it, has been clothed for centuries in all the habiliments of poetry, art, embroidery, philosophy, aesthetics, all subservient to the sword.

So, with absolute consistency, it is neither dishonest nor a betrayal of truth for news reports in all papers to twist information so that it may perfectly serve the end of Japan's destiny. As one old resident remarked, "Whenever you read the news, know that the opposite is true." Students are taught utter contempt for the Chinese. A teacher said, "Whenever China is mentioned, there is a roar of contemptuous laughter."

Emperor-worship is today the Holy of Holies in Japan. This rite, for centuries an integral design in the Samurai fabric, is being ingeniously elaborated. According to Shinto, the "Way of the Gods," there can be but one Heavenly Emperor on earth; he is therefore superior to all other rulers. According to the historical statements of Japanese scholars now being taught as fact in the schools, the Emperor's ancestry is in heaven itself. The Emperor is more than symbol of the Japanese people; *he is the Japanese people, and the Japanese people are the Emperor*. Therefore, just as he is superior to all other rulers, so they are superior to all other peoples. This is "Japanese destiny". Everywhere in schools and colleges special monuments of carved wood or stone or bronze are being erected, where on special days the sacred photographs of Emperor and Empress are to be worshipped. But, as a well known writer once put it in an article, the devotees are unaware of the psychoanalysis of this performance, "We worship the Emperor; the Emperor is Japan; we are Japan; therefore we worship ourselves." Humor was omitted from the Japanese birthright or they would never be capable of this climax of naïveté.

Fear is actually tangible in Japan; one sees it, feels it everywhere. Emperor-worship must be protected at all costs. It is the root of Japanese unity and loyalty, that is, absolute deathless allegiance to themselves in the rôle of Ruling Knight. This is a conservative concept, and they are aware that this 20th century world of ours teems with insidious foes of this idea. Hence their rage at Russia and communism concerned with people's livelihood, and at China obviously advancing these decades along democratic lines. Japan today is obsessed with fear, without and within. She is a neurotic nation. And the supreme tragedy of it is that she is unaware of the fact that she herself is the unhappy cause of her own dangerous neurosis.

In the present crisis, a pessimist might well say: If the Christian church in Japan supports the government, it is finished; and if it refuses to support the government, it is finished. Ever since the Manchurian crisis of 1931, there has been pressure from the police to coerce all groups into conformity with the military policy of expansion. An observer of many years remarked: "From the

start, the Shintoists and Buddhists have beat the drums and waved the flags for the government; only the Christian group has been silent." It is inevitable therefore that the Christians should fall under suspicion. Yet in the early stage of the conflict, everything was done to win their friendship and approbation. To the large gathering of representative missionaries in Karuizawa last summer, the Foreign Office sent a spokesman who endeavoured by logic and eloquence to prove that Japan was the saviour of both China and civilization in the Far East. All seasoned residents of Japan know very well, however, that within the glove is an iron hand, ruthless beyond experience or imagination.

The three great religious bodies were ordered to raise each 10,000 yen and prepare comfort bags for the soldiers. Some Japanese pastors refused. At a small but important meeting of Christian leaders, at which representatives of the government were present, a Japanese Christian boldly stated: "The Chinese government is headed by men who are good, and honest. It is wicked for us to fight against them . . ." (I have given his words as accurately as I am able to do from memory, as the story was related to me.) When an old Japanese bishop exhorted his body to co-operate in every way, up rose a young man, head of a Christian institution, and proclaimed: "If Japanese Christians today agree to what our government is doing, in ten years there will not be a young person in Japan who will have the slightest respect for the Christian church." A Japanese pastor wrote of the terrible dilemma which faced him. He felt he must resign as pastor, for he could not preach what the officials sent him, nor force his church to coöperate. Yet, if he resigned, it would make the position of his fellow pastors very difficult. I heard of three Japanese Christians occupying important positions. "Why don't they resign at once?" was scornfully asked. "Because they know their places would instantly be filled by far worse men," was the rejoinder. "And now they can exert some restraint in the midst of this terrible situation."

The world will probably never learn the names of these followers of the Cross, but their broken and courageous hearts sink deep into the foundations of the Church of Christ in a future and redeemed Japan.



# GALILEE DAWN AND GETHSEMANE NIGHT

By JEAN BEAVEN ABERNETHY

*A morning and an evening worth remembering, as recorded in the following extract from a personal letter to her family*



*Dawn on the Sea of Galilee*

CAN you imagine anything more beautiful? It is dawn in Galilee. As I sit on a small jagged rock, high up on a cliff, directly beneath me lies the blue water of the little lake Jesus loved and knew so well. Willow trees are bending down to meet the waves as they splash quietly in. A gorgeous bougainvillea vine is climbing up the sheer rock to meet me. The hill in back of me is rocky, but between the rocks the earth is thick with a delirious mass of reds and blues and yellows and pinks of God's own designing. God must have made those flowers for Himself—so few people come this way to see them. The sun is just breaking over the hill behind me and it touches up all the hills around—ground where He walked and talked and prayed. Off to the left is a little fishing smack probably just like the one He used when He withdrew from the press of the multitude.

How wonderful it is to come to Galilee and to trace His footsteps. The few moments of glory that Bradford and I have known on this trip will radiate through our memories long after the dis-

gust with some of the commercial side of Palestine will have passed away.

Yesterday morning we were up at five. Hand in hand we wandered up to the hills back of Nazareth to watch the sun rise and see, with Him, the view He knew during His youth. But this morning seems even more wonderful. Nazareth could not listen to Him, but the Sea of Galilee heard His word and knew His footsteps.

As we came out to the monastery whose hospitality we have been enjoying during our stay here, we passed the cave where the skull of the prehistoric Galilee man was found. At once I realized that the difference between the Galilee man and the Man of Galilee is the most superb thing in history.

We go down to Jerusalem tomorrow and I will finish this letter after the Easter events there are finished. . . .

I have written you of a morning, now let me tell you of an evening which we shall always remember—the two make a perfect pair.

On the night before Good Friday we left our rooms at the American School about nine o'clock, the moon being so full and bright that it was almost like daylight. We walked through the modern streets to the old Jaffa Gate, went through it past the citadel and came to the old stone building in which Bradford had rented an Upper Room.

No one really knows the genuine site of the first Upper Room, but this one of ours was within the ancient walls and looked much like the old one must have looked. It had a small window from which you could readily see the ancient Tower of David.

The walls were of rough hewn wood while the room itself was bare except for a table with a white linen cloth on it and some white carnations. We had four white candles with us and two Bibles in olive wood covers.

After Bradford had prepared the bread and the wine, we opened our little Communion Service with a word of prayer. Together we read the first six chapters of John's Gospel and then the thirteenth chapter. It seemed so strange to read the words "Upper Room" and especially, "This do in remembrance of me," for that was precisely what we were doing. Here we were, two American youngsters who had come thousands of miles to "do this in remembrance of Him." Over our heads hung a copy of Holman Hunt's CHRIST KNOCKING AT THE DOOR. It all seemed so real.

As we left the Upper Room after our little service, we started for the Garden of Gethsemane. Jerusalem was practically a deserted city by that hour. The natives were probably in bed and the tourists were gathered at the famous Maundy Thursday service in the church next to the Garden. We walked down the Via Dolorosa, a narrow step-like street of cobblestones—just the two of us. Our shoes made such a noise that they echoed in the distance. We could almost picture Jesus and His small band on this same night 1900 years ago, slipping through the streets, out beyond the gate and up into the Garden. The streets were not marked then, nor set up for tourists, nor was the Garden enclosed in a high iron fence and overshadowed by a huge and gaudy church. We tried to forget all that as well as the crowd of autos and taxis. Above the screech of their horns we tried to think of it as it was so long ago.

After persuading a sleepy and not-too-responsive monk of what we wanted, we entered the Garden and stood quietly and reverently, trying to relive, in our own way, the eternal agony of that night.

The whole evening stands out like a gem. The joy is that we shall always have it to remember. "God gave us memory that we might have roses in December," and wonderful evenings like that Thursday night and mornings like our Galilee dawn in order that throughout life we may know the more whereof we speak.



*Inside the Garden of Gethsemane. According to popular tradition, the huge olive tree at the left sprang from a shoot of the original tree beneath which Jesus prayed. The bearded monk is a counterpart of the monk who allowed the Abernethys to enter the Garden*

# FACTS AND FOLKS

*Founded by Roger Williams in 1638*, the historic First Baptist Church of Providence, Rhode Island, is this year celebrating its Tercentenary. Throughout the winter and spring months a series of Sunday evening meetings has been held, each with a speaker of national reputation. Formal anniversary week is scheduled for April 24 to May 1 with anniversary sermons, historical addresses, Old Home Day, University Night, and an impressive historical pageant. To preserve the famous edifice, now nearly 165 years old, a fund of \$15,000 is being raised for major repairs, painting and renovation. In celebrating this significant anniversary the announcement says that the church has three things in mind: (1) the history of the church itself which throughout the three centuries has greatly blessed mankind; (2) the history of Baptist beginnings in America, thus making the anniversary an occasion for speaking of "Baptist aims, beliefs, practices, achievements and our attitude toward the great problems of our day"; and (3) the anniversary as a significant event for all Protestant churches so as to give opportunity "to emphasize our Christian unity, the faith and the aims we have in common."

• • •  
*Church Invigorator* Earle D. Sims, whose experience at Kittitas, Washington, was featured in February MISSIONS, writes that 41 new members have been added to the church since his article was written. He is now raising funds for a new building. The picture on page 80 in February issue suggests that one is sorely needed. It will cost \$5,000, and already \$3,000 has been subscribed. "Believe it or not," he concludes, "I think I will

## News brevities reported from all over the world



*Dr. W. H. Bowler in India*

win the whole town and will make this one of the strong churches in the Washington State Convention." That he finds time in the midst of his busy life for the enjoyment of winter sports is well evidenced on page 246.

• • •  
*How missionaries are making* superhuman efforts to get back to their fields in China is revealed in a report from Rev. Joshua C. Jensen of West China. Writing from Suifu on his arrival there he describes travel difficulties he encountered. "Since I could not land in Shanghai," he reports, "I went on to Hong Kong. From there I tried to get to Canton, but a Japanese war vessel drove the ship back to Hong Kong. The Kowloon-Canton road was out of commission too. So I went to Haiphong to enter China through Indo-China and

Burma, and was held up by floods and rumors of large-scale banditry. I went on to Yunnan and found the bus lines out of commission by reason of these bandits. Finally I hired a sedan chair and coolies and traveled over mountain trails, expecting frequently to be stopped, or met by evacuating missionaries. But I finally got here and am glad I came." In conclusion he reported everything peaceful in Suifu.

• • •  
*Baptists are evidently well satisfied* with their investment in life annuities issued by the Ministers and Missionaries Benefit Board. In five years ending April 30th the Board has received approximately \$982,000 and hopes to receive another \$18,000 this month so as to round out a full million dollars. A word to the wise investor ought to be sufficient. Any Baptist can take advantage of this plan by giving any amount from \$100 up, in return for which the Board will guarantee an annual income for life, the rate of income depending on the present age of the donor. After death the gift is added to the permanent funds of the Board and the income thereafter is used to aid dependent aged ministers and missionaries or their surviving widows and other dependents. Turn to the announcement on page 193.

• • •  
*The Haka Chin language* will soon be added to the long list into which the Bible has been translated in whole or in part. Missionary Chester U. Strait, in the remote Chin Hills in Burma, writes that the translation of the New Testament has been completed as far as the Epistle to the Philipians. Within another year the Haka Chins for the first time will have the entire New Testament.



# Up from the Ashes of a Forest Fire

By F. W. STARRING

*In the path of a raging forest fire driven by a 50-mile gale the town of Bandon overnight became an inferno of death and destruction. Yet out of its ashes arose a new town and a new Baptist church. Toward its construction and the rehabilitation of its members the State Convention rendered First Aid*



LEFT

*Bandon as it looked on the morning after it was burned to ashes*

RIGHT

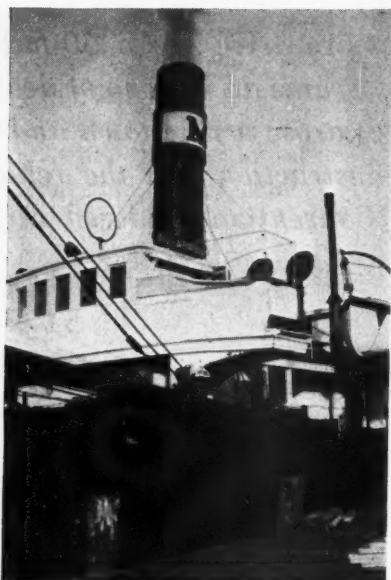
*Bandon as it looked after the Red Cross had made it a city of tents*



**F**ARTHER west than any other incorporated city in the United States is Bandon, on the Oregon coast. Out where the West disappears in the white crested breakers of the Pacific this little city of 1,800 inhabitants was on Saturday, September 26, 1936, an attractive coastal port. In the space of little more than an hour that night it became an inferno as the blazing firebrands of a forest fire fell in a blistering shower of death and destruction.

On Saturday the town had nine church buildings. On Sunday morning all nine were smears of hot ashes on a smoke blackened landscape. Likewise complete was the desolation of homes. Who of the stricken residents of Bandon will ever forget that Sunday morning? When the people, hastily evacuated Saturday night by river boat, lighthouse tender, and by autos through highways at which flames lapped from the underbrush, returned to survey the city of ruins which

had been their city of homes, the pall of smoke was so intense that the sun appeared as only a faint red spot in the sky. And when that pall lifted there was another cloud which only extraordinary faith and courage could dissolve.



*The S.S. Alvarado on whose decks hundreds of refugees spent the night of the disaster*

The autumn of 1936 had been different from many. There were no rains such as usually descend upon the just and the unjust of the Pacific Northwest. The glorious days of a perfect Indian summer brought one grave disadvantage upon the region. It was the peril of devastating fires in the Cascades, the Siskiyou and other mountain ranges of the coast. During the last week of September, fires were raging on many fronts. Every CCC trooper in the state was battling a blaze or was held in reserve to combat anticipated fires. It was estimated that 5,000 men were stubbornly fighting flames over a 400,000-acre battlefield from Hebo in Tillamook County south to Pistol River. Out of one of these sectors on a day when a low humidity of 8% was recorded and a 50-mile wind blowing, a forest blaze from a logging camp near the coast "crowned" its way up to and over the rugged ridges overlooking Bandon-by-the-Sea.

The loggers of the West know that a crown fire racing through the tops of giant fir trees, many of which are 200 feet high, signifies a major disaster. It was so in Bandon. Fire engines and hose lines were burned before they could be used.

In a business district of five solid blocks, only a two story building housing the city bakery remained standing. This building, they say with irony, had been once condemned as a fire-trap! Dwelling houses were consumed so rapidly the people barely escaped with a few articles of clothing. Several aged or infirm people lost their lives. Some who escaped tried in vain to save their automobiles by driving them down to the docks at the water's edge, but their cars burned and the docks also.

At the city's edge lived Rev. Delbert Loree, the Baptist pastor, with his wife and Wilma Jean, his daughter. In their home they were caring for a woman who became a mother five hours before they were driven out by the red tongued peril. Mother and child were moved from the parsonage to a downtown hotel. In another hour, when it was known that the entire business district was doomed, mother and child were quickly taken to the deck of the *S.S. Alvarado*, a freighter at anchor in the Coquille River. Hundreds of refugees spent the night on the decks of this vessel and on the lighthouse tender. Other hundreds crossed the river in boats and found refuge on beaches at a safe distance from the burning town. Happily the mother and her new born babe survived the ordeal. The youngster became famous for his nickname, "Sparky."

The Baptist church edifice in Bandon was insured. So the loss of the building was not insuffer-



*The liquor traffic was quick to erect a new tavern out of the ashes of the old*

able. But to this loss must be added many buildings without sufficient coverage. And Baptists who lost their homes could not see an easy way unaided to replace their house of worship. Living conditions for some time in Bandon were not suggestive of affluence. The American Red Cross, ready for quick action in such emergencies, erected a tent city with community kitchen and mess hall. Medical attention was provided. Fleets of trucks poured in over all highways, bringing food, blankets and clothing.

The purpose of this story would not be served by dwelling on all the harrowing woes of those days, such as separated families, lifeless human forms in the morgue, discomforts of huddled living in Red Cross tents, and the forebodings of an uncertain future. Soon the spirits of all began to be revived by the staccato music of the builder's hammer as a determined emergence from their dreary plight began under the optimistic slogan, "Up from the Ashes!"



*The new Baptist church in process of erection*

Baptists in Oregon are justly proud of the fact that the Bandon minister remained at his post to become a leader in reconstruction. Rev. Delbert Loree will long be remembered as the only resident minister in Bandon during the period of its greatest distress. Having himself had experience as a builder, he helped the people plan and construct their temporary homes in which they must find shelter until a planning board could decide upon a new location for the new city. Part of his job, too, was putting a roof over his own family. Then the sick had to be visited, the poor aided, the discouraged comforted and cheered, and the Bible school and worship services con-



*Pastor Delbert Loree, Mrs. Loree in the window, and five builders who erected the new church*

ducted in the one remaining school building. How could a lone Baptist preacher, whose own visible means of support had practically vanished, carry on unaided?

Was there a first aid station for striving pastors and struggling churches? There was. The Baptist State Convention came to the rescue. Hardly had the smoke of the pitiless conflagration cleared away before an appeal was in the mails addressed to every Baptist church in Oregon. On the same mailing date a check was dispatched to the pastor, the earnest of more to come when the members of a statewide sympathetic fellowship could express themselves with gifts of money and supplies. A portion of the funds contributed was designated for a new meeting house for Bandon Baptists. The larger part, however, was given to alleviate the suffering occasioned by the calamity that had befallen pastor and people.

Encouraged by special gifts and by an increased appropriation for pastoral support, the congregation not only continued its regular ministry but initiated plans for rebuilding. As Convention Secretary it was my privilege to sit with the pastor and his leaders in the kitchen of the temporary "shack" (the pastor's word for his *ad interim* parsonage), for consideration of the need and how it could be met. From the first a very practical view of the situation was taken. No symphony in imported marble and art glass was visualized. Nor could they undertake to provide at once an adequate plant for a fully departmentalized program of activities. Mrs. Loree in-

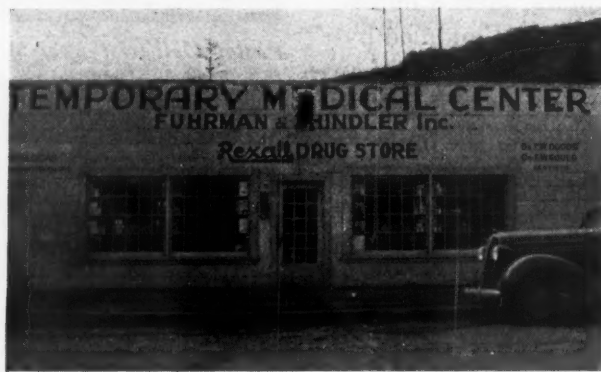


sisted that the main side room for prayer meetings be of ample size and that it include a cheery fire-place so that its social values might be realized. Happily her wisdom prevailed.

A crew of Christian men began work under the direction of the architect-builder-parson who cheerfully consecrated brawn as well as brain to the task. Architect's plans for small churches, loaned by the American Baptist Home Mission Society proved helpfully suggestive. No loan of money was asked, for it did not seem feasible to incur debt. There was money for the framework and such necessities as heating equipment and

baptistery. Interior decorations and furnishings beyond this initial provision must be added on the pay-as-you-go plan.

Do Bandon Baptists believe in "Baptist Church Advance"? The price of their believing it is toil and struggle. But the labor is lightened by their grateful consciousness that to their weakness is added the might of their conquering Christ. And they know that one agency of this sustaining strength is the organized fellowship of more than 90 Baptist churches in Oregon. Here is a first aid station that stays by, the State Missionary Convention.



*A temporary medical center was quickly established to safeguard the health of the tent colony*

## Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

THE ORIENT FROM SIBERIA TO SINGAPORE is not worth the bones of one American soldier.—*Charles A. Beard*, quoted in *The New York Times*.



SCIENCE HAS TAUGHT MAN how to throw his voice around the world in a few seconds, but it cannot tell him what to say. It has helped him to fly across continents and oceans in a few hours, but it cannot help him find peace and contentment and character when he arrives. He needs religion.—*Rev. C. F. Banning*.



TODAY IN AREAS SO LARGE that even to contemplate them is to be filled with despair, the light of democracy has gone out; and where it was strongest and most steadfast, there are ominous flickerings.—*Pres. F. P. Gaines*, Washington and Lee University.



MONEY CANNOT GO to heaven, but it can do something heavenly here on earth.—*Lillian Baylis*, quoted in *The Baptist Times*.

HISTORY SHOWS THAT THE GREAT DANGER to the world is not in its dictators, for dictators eventually always destroy themselves. The real danger lies in the state of mind that leads to dictatorship.—*W. M. Lewis*.



THE BITTER TRUTH is that when we actively hate the fascists they score a victory over us; we have become like them because hatred is their hall mark.—*Bruce Bliven*.



IF THE NATION IS TO BE CHRISTIAN not only in phrase but in fact, it is only the individual Christians who can make and keep it so.—*Cosmo Lang*, Archbishop of Canterbury.



YOU CANNOT REALLY CURE the ills of the social order without healing the moral and spiritual ailments of the individual.—*James Rowland Angell*, Ex-President of Yale University.

# NEWS FROM THE WORLD OF MISSIONS

*A monthly digest from letters and reports of field correspondents*

## New Memorial Chapel in Yokohama

The Mary L. Colby School celebrated its 50th Anniversary on December 4th by dedicating a new chapel in memory of Miss Clara A. Converse. For some years the old chapel, erected with the idea of a 200 maximum enrolment, has been entirely inadequate to the needs of our growing



ABOVE: Principal Sakata delivering the address at the dedication of the new Clara Converse Memorial Chapel at the Mary L. Colby School for Girls, in Yokohama, Japan



LEFT: The audience leaving the chapel at the conclusion of the dedication exercises

student body which reached the 500 mark last year. On the day of the celebration more than 800 were in attendance. The building has been made possible for the most part by subscriptions which are still coming in from parents and faculty, to which are being added small gifts from other interested friends in both Japan and the United States. Many of these gifts have been truly sacrificial, and the building, simple and inexpensive in construction yet adequate to our needs, is truly a symbol of the efficacy of small gifts, and of the loyalty of our Japanese friends, the more so as it has been

accomplished at a time of such national stress.—Annabell Pawley, Yokohama, Japan.

## Interracial Conference at Atlanta

The Interracial Committee, representing the Northern Baptist Convention, the Southern Baptist Convention, and the National Baptist (Negro) Convention, met at Morehouse College, Atlanta, Ga., to consider theological training needed by Negro preachers in the South. After a careful survey covering the conditions and opportunities, the Negro representa-

tives discussed very frankly the needs and some possible remedies. The conference agreed on the following remedies:

(1) At least one high-grade Baptist Theological Seminary for Negro graduate students was needed.

(2) All schools offering courses in religion need to be strengthened and enlarged.

(3) The great number of educationally underprivileged Negro preachers need special attention. Institutes and summer schools are attracting large numbers and rendering valuable service, but there are many more preachers who cannot be gathered into local groups.

(4) Scholarships are needed for worthy young men during college and seminary courses. Many sum-

mer occupations formerly open to Negro students are no longer available. The Negro has not shared in America's recovery.

There was a fine fraternal spirit and a unanimous desire to render real help. The various details of this program were referred to the Board of Education of the Northern Baptist Convention and the committee representatives of the Southern Baptist Convention. Those present at the Conference included representatives of the Board of Education of the Northern Baptist Convention, and the Home Board of the Southern Baptist Convention, together with the Presidents of Benedict, Bishop, Leland and Morehouse Colleges, schools supported by the Northern Baptist Convention, and the President of the Baptist Seminary at Nashville, supported by the Southern Convention.—*Frank A. Smith.*

### **New Library at Benedict College**

An event of interest to all Northern Baptists was the dedication of the new library at Benedict College, Columbia, S. C., a Liberal Arts College of high standing, training ministers, teachers, professional people and men and women in all walks of life. It leads the 500,000 Negro Baptists of the state to a larger life. The place which the library occupies in modern educational life makes this building an important element in helping Benedict to render proper

service to the Negro youth and achieve the highest rating.

The new library is an attractive, dignified example of Southern colonial architecture, substantially built, with fire-proof construction. In addition to the usual reading rooms, book stacks, etc., there is also a lecture room seating 125 people, and a reference room with an artistic alcove, as the setting for a bronze bust of Abraham Lincoln. All the equipment is new and of the latest pattern. The building has been planned to make it of the greatest possible use to the students. It is a laboratory for training Christian leaders, for men and women who with intelligence and worthiness will help build a better understanding between the races. More than architecture, it is a contribution to life. It is also planned to make the library available to the Negro public school teachers of the city of Columbia and others who may need its facilities. Thus it will become a part of the extension work of the college in the community.

The total cost of building and equipment is about \$60,000. It was dedicated free of debt. It was made possible by a gift of \$40,000 from the General Education Board of New York. Negro Baptists of South Carolina gave \$7,500, and the remaining \$12,500 came from interested friends in the North, through the Board of Education of the Northern Baptist Convention.

Before an interested audience of 900 white and Negro people, J. B. Felton of the South Carolina Department of Education presided at the dedication services. Dr. Frank W. Padelford, Dr. Frank A. Smith of the Board of Education of the Northern Baptist Convention, Dr. N. Y. Ball of the Home Board of the Southern Baptist Convention, and Dr. J. H. Webb of Columbia, took part. In presenting the keys, Dr. Padelford announced that the trustees had voted to name it the "Starks Library" in honor of President and Mrs. J. J. Starks.

Substantial additions have been made to the college buildings since Dr. Starks became President. Colby Hall, the women's dormitory, and Osborn Hall, the men's dormitory, have been renovated. Antisdel Chapel, a fine, spacious colonial building, was provided by nearly all Negro money. The former library has been remodeled for a gymnasium.

The work begun by Northern Baptists in founding and maintaining these schools for training Negro Christian leadership is far from finished. They still remain as a major project in the realm of home missions for Northern Baptists. To complete the task is a moral obligation.—*Frank A. Smith.*

### **Negro Children Study Their Neighborhood**

Last summer's vacation Bible school at the Negro Christian Center in Detroit had as its theme, "Working together with God to make the community more Christian." Of course we could not help our Heavenly Father until we went out into the community to observe what the conditions were: how the people were living; what they were doing; and what the religious attitudes of boys and girls were.



*The new library at Benedict College, Columbia, South Carolina*



We visited first the downtown district, and took a look at the statues. Then we went to the library to find out what contributions these people had made to the community of Detroit. One statue in which we were particularly interested was that of Sojourner Truth, a Negro woman, on Cadillac Square. We knew that she must have made a significant contribution in order to have her statue there. The librarian was thrilled with the interest of the children and gave them all the help possible. Sojourner Truth, a contemporary of Frederick Douglas, was a Christian woman of great faith who helped many slaves go through Michigan to Canada and to their freedom. Many of these people remained in Michigan and helped to form the first Negro church.

The next project was a Survey of Discoveries. We went to Hast-



*The Kindergarten in the Detroit Negro Christian Center*

ing Street where Negroes are herded together like cattle. The children had their notebooks and pencils and took account of all. Four women and two men accompanied the youngsters. It took two weeks for these reports to be read before the school, to-

gether with the findings each group presented. There were eleven beer gardens in three squares, with drunken men and women in evidence. Altogether we adults were seeing conditions that we did not know existed in Detroit.—Mattie G. Anderson.

## ARE YOU COMING TO MILWAUKEE?

*An Announcement by the Milwaukee Committee of Arrangements*

**B**APTISTS of Milwaukee are gladdened by the calendar's assurance that in two months thousands of Northern Baptists will arrive in our city. You are coming to a Convention which we hope and pray will be famous in the annals of Northern Baptists.

This is no ordinary time. "If the Church cannot produce prophets now," says Dr. E. Stanley Jones, "to warn and lead the people, then it will produce priests to read its own burial service." The minister of Jesus Christ stands in a place of supreme opportunity for world service. Nevertheless it is to His Church—to the great host of His redeemed people—that Christ looks for the establishment of His kingdom on the earth.

What Christ stands for in human history and in the purpose of God must be made vital in the life of the world today. Lord Hugh Cecil recently said: "We ought to love Christ and His Church better than we love our country. But with rare exceptions

we do not." That is too true. Yet we can make the Milwaukee meeting a mountain-top experience if we will prove ourselves good stewards of Jesus Christ, and seek first the Kingdom of God and His righteousness during the remaining days of our Convention year.

A needy world challenges us to give Christ our time—in the fellowship of worship and prayer, that we may know His will; to give Him our talents—in practical Christian service under His leadership; to give Him our powers and personalities for the re-incarnation of His Spirit and purpose in the midst of a self-seeking society; and to give Him our goods—our money—that He may have the resources with which to carry forward His purpose for the world.

Milwaukee eagerly awaits your coming. For literature concerning hotel accommodations, write to your State or City Executive, or to the undersigned.

THE MILWAUKEE COMMITTEE OF ARRANGEMENTS,  
E. LEROY DAKIN, *Publicity Chairman*

# Easter

## An Easter Prayer

**A**LMIGHTY God, the Father of all living, we thank Thee for the revelation of Thy glory in the life of Jesus Christ our Lord. For His incarnation, which makes the brotherhood of man divine; for His submission to the power of death, wherein He bore our sins in His own body on the tree; for His glorious resurrection, in which we are made partakers; and for the enduring life in which He continues with His Church, we bring Thee thanks. Help us to put away the death of sin, and to live henceforth with Him in the new life of His resurrection. Pity us in sorrow, that the remembrance of His love may bring us joy. Enlighten us in darkness by the ministration of Thy Spirit, and when we fall asleep on earth, awaken us in Thy presence with the resurrection joy of those who are raised with Christ in glory. For Thine is the power and majesty and the eternal kingdom of our hope and faith evermore. AMEN. From *Closet and Altar*, published by W. L. Greene & Company.

## Easter Thoughts

What shall we do with Easter? Shall we receive its message and keep its truth to ourselves? To do this will make it as small as we are and it will grow stale within us. Easter should pass through us to others. We should not be mere vessels to receive its truth but channels by which its truth may be transmitted to the world.—*The Methodist Protestant-Recorder*.



The celebration of Easter has deteriorated into mere form. In the style parades and the trek of thousands to early morning services, there is little evidence of bearing the cross, of denying one's self, of searching for the spirit of Jesus, of honest loyalty to the living Christ. Most of us continue to live in our own little world, while all about us life and precious human values are continually being crucified.—*The Christian-Evangelist*.



What would happen if on Easter Day there should actually be a repetition of the resurrection of Christ in men's souls? What if they should move toward Calvary, allow their private and corporate sins to be nailed to the cross, and literally taste the death of self? They would rise again, the happy possessors of eternal life. They would carry their new life out into the dead world round about them, infusing love into all our human relationships. This dead world would rise again in newness of life.—*Zion's Herald*.

## Easter Scripture

The gift of God is eternal life through Jesus Christ our Lord.—*Romans 6:23*.

And this is the record, that God hath given to us eternal life, and this life is in his Son.—*I John 5:11*.

The Prince of life, whom God hath raised from the dead; whereof we are witnesses.—*Acts 3:15*.

## The Cross Was His Own

They borrowed a bed to lay his head  
When Christ the Lord came down;  
They borrowed the ass in the mountain pass  
For him to ride to town;  
But the crown that he wore and the cross that he bore  
Were his own—  
The cross was his own.

He borrowed the bread when the crowd he fed  
On the grassy mountainside;  
He borrowed the dish of broken fish  
With which he satisfied;  
But the crown that he wore and the cross that he bore  
Were his own—  
The cross was his own.

He borrowed the ship in which to sit  
To teach the multitude;  
He borrowed a nest in which to rest—  
He had never a home so rude;  
But the crown that he wore and the cross that he bore  
Were his own—  
The cross was his own.

He borrowed a room on his way to the tomb  
The Passover Lamb to eat;  
They borrowed a cave for him a grave,  
They borrowed a winding sheet;  
But the crown that he wore and the cross that he bore  
Were his own—  
The cross was his own.

The thorns on his head were worn in my stead.  
For me the Saviour died;  
For guilt of my sin the nails drove in  
When him they crucified;  
Though the crown that he wore and the cross that he bore  
Were his own—  
They rightly were mine.

L. M. HOLLINGSWORTH, in *The Baptist Missionary Review*.

# MISSIONS

An International Baptist Magazine



Founded in 1893 as *The Massachusetts Baptist Missionary Magazine*

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPHARD, *Editor*

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*Field Correspondents in Four Continents*

Vol. 29

APRIL, 1938

No. 4

## Japan's Cherry Trees in Washington: Shall We Chop Them Down?

ONCE more April recreates in Washington a scene of matchless beauty. Nearly 30 years ago, during the administration of President Taft, the cherry trees were planted around the Potomac Basin as Japan's gift to the United States. They evidenced the Japanese love of beauty. They betokened the friendship then existing between the two nations.

How can one today reconcile that love of beauty in Japan with the ruin that Japan has wrought in China? How can a nation's appreciation of the loveliness of the cherry blossom be harmonized with the looting of Nanking, the rape of Chinese girlhood, the butchery of thousands of Chinese men? As reported in *Time*, an eyewitness said, "This may be war to the Japanese, but to me it looked like murder." It is not surprising that the rising agitation for a boycott has prompted some people even to urge that the cherry trees be chopped down as a protest against Japan's brutality in China.

Yet how foolish and childish that suggestion seems. There might have been some excuse for Japan to have done it on that "Black Friday" in 1924 when America slapped Japan's face with the immigration exclusion act. But for America

to chop down the cherry trees would be as fanatical as was the taboo on the ageless music of *Lohengrin* and *Tristan und Isolde* which Americans were not allowed to hear during their war madness of 20 years ago. Great music and the beauty of cherry blossoms reveal the international soul of humanity that knows no race nor creed nor clan. Their appreciation cannot be confined within the restrictive nationalistic barriers that man erects around himself.

So let the cherry trees grow in Washington. Let their delicately colorful blossoms be pictured again in the newspapers and the movie news reels. By car or train, let people come in thousands to gaze in ecstasy at this annual miracle of spring. Let the trees testify to the world that the finer traits of character in the Japanese and in every people are crushed beneath the iron heel of militarism. Let their loveliness remind us of the friendship out of which they grew and which must survive the strain to which it is now put. And above the clamor of today's march toward war, let the symphony of beauty along the Potomac call America to her duty not to build more battleships but more friendliness, not to threaten other nations but to reconcile them, not to join the mad race of armament but rather to embark on such measures of good will as will ensure the peace that men crave but which their own selfishness destroys.

## More Conscience Needed in Church Finance

APPARENTLY Americans still have a conscience, if the "Conscience Fund" of the United States Treasury is any criterion. Between 1811 and 1937, a period of 125 years, the Treasurer at Washington received \$637,000 for this fund. No questions as to identity or reason are ever asked. All sums, which range from very small amounts to payments in huge figures, are gratefully received. The largest ever contributed, \$80,000, came from a man who said he once had stolen \$20,000. Like Zaccheus who climbed into the sycamore tree, he had no rest of conscience until he had made four-fold return, although in his anonymous letter he frankly admitted that *he did not believe that the government should have the money*. The year 1936 brought the lowest return in many years, only \$2,625. It suggests a



query. Were people honest in that year so that restitution was not needed, or were they conscience hardened so that restitution was not prompted?

There would be a marvelous financial improvement in the affairs of the Christian church if a similar spirit of restitution were more widely prevalent among church members. Many of them reduced their contributions to church expenses and missions during the depression years, not because of necessity but because the hard times furnished a good excuse. Now that they are in better circumstances again, their consciences ought to prompt them to restore their gifts to former levels. A few months ago there came to the Editor's attention the story of a Baptist church deacon who had to reduce his church pledge in the years from 1931 to 1936. In his case it was undeniably necessary, for his income had suffered a severe shrinkage. But note this important sequel. For the church fiscal year 1936-1937, he sent to the treasurer the difference, with interest, between what his contribution had been and what it would have been had the depression not hit him so severely. Through that extra gift the church was able to close its fiscal year without a deficit.

A little more conscience among church members would work miracles in church finances.

#### Are You a Member of the Brotherhood of Givers?

**E**ACH year at Christmas *The New York Times* compiles its list of THE HUNDRED NEEDIEST CASES, consisting of 100 families or individuals in destitute circumstances due to unemployment, age, disability, incurable illness, or other reasons. In its appeal for funds last December, *The Times* said in an editorial:

Whether the sum contributed is large or small, a few dollars or many hundreds or even thousands, it carries the same message—sympathy for those less fortunate than ourselves. The thanks of the recipients go equally to those who can give a little and to those who can give much. *All gifts and all givers speak the same noble language. And all who give are brothers.*

This beautiful thought about the brotherhood of givers might well apply to Baptists. On April 30th we again face the close of a missionary fiscal

year. We also are brothers in giving, members of a fellowship in beneficence. And like those who sent contributions to *The Times*, we and our gifts speak the same language. The gift, whether large or small, and the quality of spirit and interest behind its giving, speak of our sympathy and of the sincerity of our concern for those in war-ravaged China, in poverty-stricken India, or in the congested slum sections of cities here at home. Wherever men need the ministry of mercy and of redemption in the name of Christ, there we and our gifts speak.

And the result on April 30th will do more than speak for this fiscal year. It will decide whether next year our service to a needy world shall be curtailed or enlarged. President Pierce on page 224 has rightly emphasized that we demonstrate the reality of our Easter faith by sharing that faith with the ends of the earth. That fact and the fact that it lies within our power to determine what message shall go out to all our mission fields in May, ought to prompt a generous outcome.

#### Turning the Clock Back in Missionary Journalism

**S**OUTHERN Baptists now have two missionary periodicals instead of one. The first issue of the Foreign Board's magazine *The Commission*, with 32 pages and a two-color cover, featured illustrated articles, news columns, book notices, quotations from other magazines under the pleasing heading, "Friendly Exchanges," and a special department, "Kingdom Facts and Factors," by Prof. W. O. Carver in which he discusses last summer's world conferences at Oxford and Edinburgh and the Madras Conference scheduled for next December. The Editor is Foreign Board Secretary Charles E. Maddry. In a leading editorial he blames Southern Baptists for the discontinuance of *Home and Foreign Fields* in that they failed to give the magazine substantial support. (See *MISSIONS* January, 1938, page 27.) *The Commission* appears bi-monthly and will become a monthly next year. Less pretentious is the 16-page home magazine, *Southern Baptist Home Missions*. Formerly a quarterly, it is now a monthly. It also carries editorials, illustrated articles, news notes, and personnel items.

Having failed to support a joint missionary magazine, will Southern Baptists now support

two competing periodicals? Not only do these perpetuate a disappearing geographical distinction between home and foreign missions, but they also maintain the divisions of a missionary task whose essential unity has become so evident in the light of recent world developments. Although the editorial overhead is absorbed in the budgets of the mission boards, the double magazine venture will be more costly. As a backward step in missionary journalism, its outcome will be watched with absorbing interest.

## Editorial ♦ Comment

♦ Dr. Allen Roy Dafoe, the Canadian physician who brought the Dionne Quintuplets into life nearly four years ago, visited New York recently. In a newspaper interview he reported interesting facts about the five girls, their habits, training, and their accumulating fortune. Monthly expenses total \$1,800. Dr. Dafoe receives a salary of \$200 each month. Tucked away in the report of the interview was a little news item that most readers doubtless overlooked. Yet it is of deep significance. Each week the parish priest visits the quintuplets and trains them in their Catholic prayers. This prompts a query. Had these girls been born into a Protestant family, would there now be the same concern for their religious education as is manifested by the Roman Catholic Church?

♦ There are still all kinds of Baptists in these United States. According to Dr. Elmer T. Clark, who recently made a study of religious bodies in America and published it in *Small Sects in America*, there are 27 churches belonging to the Two-Seed-in-the-Spirit Predestinarian Baptists with a total membership of only 300. Since these Baptists hold to the belief that everybody is born of either a good seed or a bad seed and nothing can be done about it, they support no gospel preaching and engage in no missionary work. Perhaps that explains why the 27 churches have only 300 members. Once more the missionary impulse registers church vitality.

♦ More and more the world's leading international organizations are establishing branches in Geneva, Switzerland, where the League of Nations maintains its headquarters. Latest to open such an office is The World's Sunday School Association, which in the closing days of 1937 moved into a suite in the Palais Wilson which had housed the League before its new and magnificent palace was built on Lake Geneva. Americans touring Europe next summer are cor-

dially invited to visit the new Sunday school offices in Geneva. In its annual report for 1937 the Association announced a total enrolment of 40,000,000 pupils registered in 51 constituent national units. Its next world convention which includes among its objectives "to make the world safe for little children," will be held July 22-28, 1940 in Durban, South Africa.

♦ April brings the second issue of a new Baptist periodical which appeared for the first time in January. It is called *THE CHRONICLE* and is issued quarterly by the American Baptist Historical Society. Devoted to the comparatively neglected yet important field of Baptist history, it deserves hearty support. Four times a year *THE CHRONICLE* will publish articles of historical significance to the denomination, editorials, brief news reports of significant events in the life of Baptists, reviews of books that are of historical interest or are written by Baptist authors, and other features related to Baptist history. This surely fills an important gap in denominational journalism. No well-informed Baptist should be without it. The Editor is Professor R. E. E. Harkness of Crozer Theological Seminary. Subscriptions at \$1.00 per year may be sent to him at Chester, Pa.

## THE GREAT DELUSION

Number 50

EASTER RUM

THROUGHOUT the United States one can now buy rum distilled by the United States Government at its distillery in the Virgin Islands and sold under the label, "Government House Rum."

One year ago (*see MISSIONS, May, 1937, page 287*) the first shipment left the Virgin Islands for New York City. The date coincided with the 20th anniversary of the purchase of the Islands by the United States from Denmark. It was also the day before Easter. So great was the demand for the first shipment that the distillery's bottle plant had worked 24 hours daily on three shifts.

In reporting the shipment a special despatch to *The New York Times* said, "The two events (shipment and 20th anniversary) and Easter are being jointly celebrated."

Thus Easter, for 19 centuries commemorating the triumph of Christ over death, was celebrated last year by the entry of the United States Government into the liquor traffic.

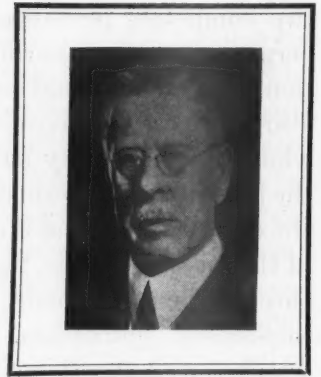
# LOVE FOR THE LIVING LORD

*In the celebration of Easter, in which all Christendom will join this month, the essential note is likely to be missed*

NOTE.—*This is the seventh in a series of monthly messages to Northern Baptists by the President of the Northern Baptist Convention.*—ED.

By

EARLE V. PIERCE



ALL Christendom will feel a thrill on Easter morning. To many it will be the vague thrill of something that they do not have, but think they have. To some it will be the thrill of a great actuality. It is of vast significance that our Lord arose only to those that loved Him. No one has ever seen Him, since He was entombed, except those who gladly received Him as Lord. No one will meet Him on Easter day, except those who likewise receive Him now.

The first words of the risen Christ were more than incidental. They are germinal and have in them the program of the New Age. He appeared first to a woman, and one for whom he had done the most, having cast out of her seven devils. Christ's gospel has meant more to women, because they have suffered more from the fall than have men. How eager should Christian women be to spread the gospel!

He called her Mary. He knows His sheep by name! He loves us individually! No other religion has anything of this. Such an incident as this could not have been invented. That would have been a greater miracle than the fact recorded.

Mary, as she hears her name, cries "Rabboni," falls at his feet in a wave of discovering love, and lays hold of Him with the grip of one determined that He should never get away again. Now His word, "Touch me not," is a pitifully weak translation and has caused no end of confusion. The meaning of the original Greek is "Do not seize and hold me as if to keep me; I have not yet ascended from the earth." Thus by a negative command our Lord would forestall the first sin of the church, which is that of appropriating Christ for itself without eager thought for the rest. What has been the attitude of the church through most of its history? Has it not been that of Mary impulsively holding on to the Lord, as if He were for herself alone? The Christian giving nothing to missions; the church agonizing over its own local problems; trying to "build itself up" so that things would be easier for it; craving a ministry that would feed and comfort it, but resenting the call to save the lost world—this is Mary seizing and holding on to the Lord, as if selfishly to

keep Him, and failing in the very thing he wants to have done.

But now hear His positive command, "Go . . . tell!" This is the issue of the resurrection. It is dawn! A new day is on! Heralds are to go forth like the sunbeams racing 186,000 miles a second to end the darkness. "Go . . . tell!" He later meets the disciples in Galilee and there he says, "Go ye, therefore, and disciple the nations."

Our Lord did not return to His disciples just to cheer them. He did not arise just to "bring life and immortality to light." Easter is not just to comfort us as to our godly dead, or to light for us the "valley of the shadow of death." It is all of this. But he returned primarily to give the great final impulse to His command to go into all the world. He returned to give the sufficient throb to that wave of life that He would have sweep over the earth.

How can we celebrate Easter and not be missionary-minded? How can a preacher fail to hear that command, with the thunders of eternity in it, "Go ye and disciple the nations"? How can a church sit smugly content through an Easter service, and not feel the throb of on-going light to three-quarters of the earth that still smoulders in darkness? "We would see Jesus," and we would have Him call us by name; but we will neither see nor hear Him, if we do not love Him enough to "Go . . . tell." Christ lives. His command is alive. His love is living. And He is seeking expression through a living Church. Shall not this Easter be made memorable by the Church arising, like Mary, to speed with the glorious word that Christ lives? This is the message a dead world needs. Mary made the doubting and dejected believe by the very earnestness of her announcement. A church which actually believes that Christ lives will make multitudes believe it and rejoice and live.

The missionary impact of the church upon the world measures its belief in the resurrection fact. We may support a local church because of what we are getting from it; but we spread the gospel, because we love the living Lord.



# It Was Dirty Work in the Glory Hole

By PAUL E. ALDEN

*An interesting story of college students who by hard manual labor turned a dismal hole in an unexcavated church basement into an attractive social hall as well as a memorial to a Baptist pioneer student pastor*



BELOW: Students of the University of Illinois digging out "The Glory Hole" in the unexcavated basement of the University Baptist Church. IN THE CIRCLE: The University Baptist Church, whose membership is almost exclusively composed of students in the University

**R**RANKING among the first four or five universities of the United States, in enrolment and equipment, the University of Illinois campus, together with its farms, spreads over four square miles of "corn belt" landscape in Champaign County, 140 miles south of Chicago. The campus itself accounts for one of the square miles. Its 40 major buildings provides plenty of

"elbow-room." The teaching staff numbers 1,400, with some additional hundreds in research, extension and administration. The campus separates the two cities of Champaign and Urbana, with a resident population of about 37,000. Into this small community more than 11,000 students are crowded during each school year. The university maintains only a very limited dormitory sys-



*The Student Council of the University Baptist Church in session. The picture on the wall is that of the late Rev. M. L. Bryant who organized the student work at the University of Illinois in 1900.*

tem for girls, mainly as a means of setting housing standards. The remainder of the students must live in fraternities, coöperative houses, and private homes in the two towns.

Religious work among students began on a large scale 40 years ago with the organization of well-located Methodist and Christian churches. There are now in addition, either actually fronting the campus or close to it, Presbyterian, Lutheran, Episcopalian, Catholic, Unitarian and Congregational Churches, also a Liberal Hebrew synagogue. The Methodists, Presbyterians and Catholics have large "foundation" buildings.

Did I fail to name Baptists? That is because all the rest of this article is about them. Champaign and Urbana both have strong Baptist churches, but neither is well located for ministry to students. In 1912 the Illinois Baptist State Convention brought Rev. and Mrs. Martin S. Bryant to the campus. Mr. Bryant was an experienced worker with students, and was sent with no instructions except to do what he thought would be best and in the way that he thought best. The result was the organization of "The University Baptist Church at the University of Illinois." Worship and preaching, a special type of "Sunday school," and a Young Peoples' meeting were the Sunday services from the beginning, as they are today. From the first the groups ministered to were overwhelmingly students. A few par-

ents and members of the university faculty made up the remainder.

For four years the University Y.M.C.A. building housed the Sunday services. However, the importance of the pastor's home was immediately apparent. To this home comes an endless stream of students bringing their social, financial and even academic problems for advice or adjustment, as well as their religious needs. In 1916 the Baptists of Illinois provided a beautiful building, three blocks from the campus and in the midst of the fraternity district. It was then adequate in every way, and is still adequate for Sunday worship services. When this was built, the necessity for cutting costs in a period of rapidly advancing prices, resulted in leaving the basement not only unfinished but largely unexcavated. It was a dismal, gloomy hole with access only to the furnace room and the laundry. Elsewhere there was just plain Illinois black dirt, shoulder high, and later baked by years of drying out to unbelievable hardness.

This was the problem faced two years ago, with Baptists in the student body rapidly increasing, and the building outmoded for every activity except those of Sunday.

Then suddenly the students' hands became infected with a queer disease, an itch to get hold of a pick and shovel. After due preparation, pick-and-shovel days arrived. Within two years, 1,418

hours of what would otherwise have been student leisure went into dirty work in the "Glory Hole." —They called it, "a new kind of church work!" Each Saturday's work cut from \$15 to \$50 off the cost of the improvement project. The only expense incurred was for a truck to haul the dirt away. The total saving was over \$1,600.

The improvement plans are dual. First, the basement is to house recreational activities by providing a "play room," stage, dressing-room, and a kitchen. Second, it will be a memorial to Mr. Bryant, who gave the rest of his life to the organization and building of the work. So the first floor is to be furnished to provide an informal, home-like atmosphere. It will include a fine memorial fireplace. The project is being carried out by the "alumni" of the church and the basement reconstruction by the present students. The response of those who, more than 20 years ago, contributed to the original building has been particularly gratifying. Total cost will be about \$19,000, of which \$11,500 has been pledged.

The church is committed to a "pay-as-we-go" policy and will authorize work only as funds are available. Efforts to secure the balance of the

funds are now being made with a view to completing the work during the coming summer.

In many respects, the work of the University Church resembles that of the normal church, the most striking difference being the 80% or more of young men and women in the services, and the entire absence of facilities for children. All student activities are in student hands, with a minimum supervision from the minister. They are assisted by a Student Council, each of whose members heads what might be a church committee. Here we call them "departments"—devotional, social, men's fellowship, women's fellowship, missions, music, religious education, dramatics, etc. These departments also organize themselves into study classes, using the best current religious literature to supplement their "laboratory practice" of learning to do by doing.

The church is financially independent in respect to all of its local expenditures. Last year it contributed \$570 to the Unified Denominational Budget. The church is a joint project of the Baptist Board of Education and the Illinois Baptist State Convention. These organizations share in providing the salary of the minister.



## GIVE BAPTIST YOUTH ITS CHANCE

With millions of young people in other lands militarily and emotionally mobilized under the banners of dictatorships, it is of utmost importance that America provide every opportunity for her own youth to receive educational training under Christian auspices. The institutions featured on these pages are doing everything possible to prepare Baptist youth to take its place in the world. Young people in your church hoping to enter college in the fall and young men who feel called to the ministry will appreciate your bringing this and the following pages to their attention

### COLBY'S MISSIONARIES

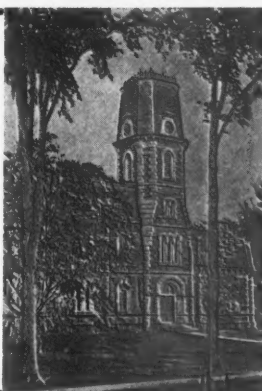
**D**URING its 118 years of service to Christian education, Colby College has made a contribution to missionary endeavor that gives it high rank among Baptist institutions.

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President A. W. Beaven has just returned from a strenuous trip around the world, after attending last summer's world conferences at Oxford and Edinburgh. He visited many mission fields abroad, met large groups of Colgate-Rochester alumni and discussed with them pressing problems of today, particularly the foreign field as a life opportunity for theological graduates. He comes home with vivid enthusiasm concerning the alumni and the work they are doing, but somewhat depressed by the undermanned condition of the mission stations.

The Colgate-Rochester Divinity School throughout the past has provided facilities whereby well-trained leaders have entered the Christian movement in many lands across the earth. In the future the preparation of missionary workers will receive an even stronger emphasis.

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## THE FOREIGN MISSION CHRONICLE

*From the cradle to the grave in missionary service*

### BORN

To Rev. and Mrs. J. M. Forbes of Sibsagar, Assam, a son, January 18.

To Rev. and Mrs. M. Vincent Young of Kengtung, Burma, a son, February 3.

### ARRIVED

Miss Mary Cressey of Ningpo, East China, January 7, in San Francisco.

Dr. and Mrs. C. E. Chaney, of Rangoon, Burma, January 17, in Los Angeles.

Mrs. A. C. Hanna, of Rangoon, Burma, January 27, in New York.

Miss Roberta Hopton, of Nellore, South India, February 9, in New York.

### APPOINTED

Rev. and Mrs. L. B. Allen, to Judson College, Rangoon, Burma; Dr. and Mrs. Oliver W. Hasselblad, to medical service; Reappointed: Mr. and Mrs. S. S. Beath of Shanghai, China; Transferred and appointed:

Mrs. John C. Martin, formerly Miss Eva Gruen of the Woman's Society;—at the January meeting of the Foreign Board in New York.

### SAILED

Rev. and Mrs. L. B. Allen and

two children, from New York, January 27, for Burma.

Mrs. G. J. Geis, from San Francisco, February 5, for Burma.

### DIED

Lorena M. Breed, M.D., of India, in California, October 20, 1937.

Mrs. Raymond Maplesden, retired, of India, in New York City, January 17.

## "The Gospel and This Disordered World"

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Charlotte M. Lerner, R.N., of Shaohing, China, at Tweed-syde, N. B., February 7, 1938.

Professor A. S. Woodburne of Crozer Theological Seminary, former missionary in India, February 13, at Madura, India, on a visit to the mission fields.

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(Continued on page 231)

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(Continued from page 230)

land, Ohio; Dr. O. F. Blackwelder and Dr. Edwin S. Hughes of Washington; Dr. Harris E. Kirk of Baltimore, Dr. A. J. Muste of New York, and Dr. T. Z. Koo of China, who will be available for from two to four days each. During the last week, Holy week, Baptist leaders only will be heard—such as Drs. W. S. Abernethy, D. A. Poling, A. C. Baldwin, President J. H. Franklin, and Dr. Ivan Murray Rose, minister of the First Church.



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# THE LIBRARY

*Reviews of Current Books and  
Announcements by Publishers*



*The Oxford Conference*, by J. H. OLDHAM, constitutes the "official" report of last July's World Conference on Church and State at Oxford. Here is the whole story of this significant gathering of church representatives from 45 countries and nearly 100 denominations and communions. The five section reports are given in full together with the Message to the Churches, the message of the German Evangelical Church, the complete list of churches and delegates, the action taken with respect to the proposed World Council of Churches, and a remarkable 40-page summary of the conference, its significance and its results, written by Dr. Oldham who more than any other man was responsible for holding it. The publishers have not overstated the importance of this book when they say that it "is absolutely indispensable for those planning to organize miniature Oxford conferences in their communities, for ministers who are preaching on the achievements of Oxford, and for all alert minds concerned with the trend of Christian thought today." (Willetts, Clark & Co.; 290 pages; \$2.)

*If War Comes*, by R. ERNEST DUPUY and GEORGE FIELDING ELIOT, although claimed to be "neither a prophecy nor a professional treatise," nevertheless ventures into the realm of prediction and likewise cannot avoid at times being professional in its discussion of war today and tomorrow. Both authors hold the rank of major in the U. S. Army. Starting with the thesis that the war in Spain is a "vicarious" war of the great powers, a "rehearsal" for the next

world war in that various new methods, tactics and arms are being employed, the authors picture what the world war will be like in the air, on land and on sea. Contrary to what has actually happened in China, the authors are persuaded that the wholesale slaughter of innocent non-combatants by bombing plans will likely not occur, because in a war between fairly equally matched powers the reprisals would be so devastating that no nation would deliberately embark on such a course. Likewise the authors claim that no new deadly gas has been discovered and that the use of disease germs as a weapon is also unlikely. The chapter on propaganda and the use of broadcasting is especially illuminating. And of absorbing interest is the second part of the book in which the various anticipatory moves toward war by the leading nations are analyzed and appraised. (Macmillan; 369 pages; \$3.00.)

*It Occurred to Me*, by MURIEL LESTER, is the autobiography of the founder of Kingsley Hall, London East End's friend, leader in social causes and ambassador of world good-will. It is a story to be read, not described. It has not a dull page, though it has 268 of them large in size and closely set. Miss Lester is one of the phenomenal personalities that come as the occasional remarkables of modern womanhood. A thorough believer in the gospel of social neighborly helpfulness, she reveals in her life record the qualities that have made her a world force for righteousness, and that gave her prominence in the National Preaching Mission. As a friend of the poor and the narcotic-stricken and an advocate of permanent peace, she holds high place which this brilliant book justifies. (Harper & Brothers; 268 pages; \$2.00.)

*Christ and Prayer*, by C. F. ANDREWS, is a collection which "represents the outcome of many quiet talks and retreats, combined with personal interviews in different parts of the world." The author is a man of profound faith in prayer, and speaks freely and with conviction out of his own experiences as to the value and power of prayer. He studies the words and practices of Christ concerning the subject, and closes the volume with a chapter on, "Some Notes on the Practice of Prayer," which is the most resourceful chapter in the volume. At a time when we need to rebuild our family altars, this work from the pen of a consecrated man is a welcomed publication. (Harper & Brothers; 160 pages; \$1.60.)

## THY KINGDOM COME —BUT NOT NOW

**By Margaret Slattery**

This strangely powerful book discusses the procrastination of well-meaning Christians in making real the petition of the Lord's Prayer, "Thy Kingdom Come." Presenting facts and arguments in a unique manner, the author shows the basic problems to be faced and the Christian way of overcoming them. \$1.50


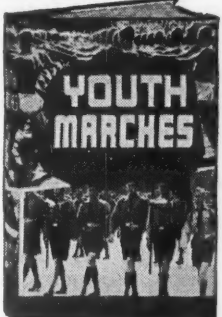
**HARPER & BROTHERS**

*I, Yahweh*, by ROBERT MUNSON GREY, will likely precipitate wide difference of opinion. Daring in conception and original in treatment, it is the life story of the Hebrew god Yahweh. With amazing grasp of Old Testament history, of events in the early Christian centuries, and of recent world developments, the author traces the story of Yahweh from the time of Abraham down to 1937 with the coronation of George VI in Westminster Abbey. Throughout this sweep of history it is not the living God, revealed by Jesus as the Father, whom the world has been worshipping, but the old tribal god Yahweh who was adopted into Christianity and has been used by humanity throughout the ages to sanction its ruthless force. For some people a reading of this book will be a faith-shattering experience. For others it will mean an enlargement of their conception of the eternal God, who in the final chapter pronounces devastating condemnation upon Yahweh:

The kingdoms of the world are thine for a season. But my judgments are eternal. I am He whom thou pretendest to be. Before the world was, I am; and I shall be when the heavens are no more. Before man was, I am; for it was I who fashioned him. As to thee, Yahweh, thou art but man's image of God, the shadow cast by his aspiration toward me. And at last I gave thee the Galilean that in the light that shone upon his face thine eyes might see me.

This is both a disturbing and a stimulating book. (Willett, Clark and Co.; 352 pages; \$2.50.)

*Has the Christian Church a Future?*, by S. TETLEY, an Anglican vicar, gives no direct answer to the question that he propounds and he seems to have grave doubts. The chief trouble lies with the use that the church has made of the Doctrine of the Fall, which, according to the author, has done incalculable harm to re-

<u>Helpful</u>	<b>Youth's Return to Faith</b>	<u>Suggestive</u>			
<b>By Norman W. Cox</b>					
<p>Doctor Cox is confident that there is a "return" on the part of many of the young people of today, who have been drifting from their Christian moorings. The book's main purpose, however, is to suggest what may be done in the home and by the church to help youth through the "faith crisis," and to strengthen them with a sane, intelligent belief in Christian principles. It is a timely book, and will be welcomed by a multitude of parents and teachers who are tremendously concerned about the religious — or irreligious — outlook of their young people; it will likewise be a good book to put into the hands of the more thoughtful — if questioning — of those same young people. "This book ought to be read by every pastor and by all those who have the future interests of the church at heart." — <i>The Canadian Baptist</i>.</p> <p style="text-align: right;">CLOTH, \$1.50</p>					
					
<u>Dynamic</u>	<b>Youth Marches</b>	<u>Powerful</u>			
<b>By Daniel A. Poling</b>					
<p>Doctor Poling has recently spent eighteen months in various foreign countries, all around the world. He was shocked by the spectacle of youth on the march, everywhere. Idealistic youth! How to save them from disaster — that is the message of this forceful book. Poling believes in youth; and, in his opinion, the same enthusiasm that is driving youth toward war can be used to promote peace, if a substitution can be made — before it is too late. "If you want to feel a thrill of encouragement concerning youth of today, if you want to be more constructively helpful to young people by all means read this excellent book thoughtfully and put it into the hands of your young people."</p> <p style="text-align: right;">CLOTH, \$1.00</p>					
					
<p><b>The American Baptist Publication Society</b>  <b>1701-1703 Chestnut Street, Philadelphia, Pennsylvania</b></p> <table border="0" style="width: 100%;"> <tr> <td style="width: 33%;"> <p>16 Ashburton Place, Boston            72 E. Randolph Street, Chicago            313 W. 3rd Street, Los Angeles</p> </td> <td style="width: 33%; text-align: center;"> <p><i>Order from Our Nearest House</i></p> </td> <td style="width: 33%;"> <p>1107 McGee Street, Kansas City            505 Washington Mutual Bldg., Seattle            223 Church Street, Toronto</p> </td> </tr> </table> <p style="text-align: center; font-size: small;">Please add tax in states where Sales Tax is in force. Duty extra in Canada.</p>			<p>16 Ashburton Place, Boston            72 E. Randolph Street, Chicago            313 W. 3rd Street, Los Angeles</p>	<p><i>Order from Our Nearest House</i></p>	<p>1107 McGee Street, Kansas City            505 Washington Mutual Bldg., Seattle            223 Church Street, Toronto</p>
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ligion and is today a major obstacle in the way of Christian progress. Catholic theology has rested heavily upon Augustine's too subjective idea of sin and its origin. Protestants have been too largely influenced by John Milton. There is no hope for the church unless it can escape from the bondage of a theology that centers so largely in Adam's sin and from "the power of the keys." This fairly sums up the author's position and indicates the course of his thought. There is much in the book that throws light on the history of the development of doctrine. The author deals fairly with those who, as he believes, led theology and the church away from the simplicity that is in Christ, by putting himself and the reader back in their place facing

their problems. He quotes widely from authoritative sources, mostly English. He deserves a fair hearing. His question is a real one. (Williams and Norgate Ltd., London; 249 pages; \$1.50.)

*Legacy of a Christian Mind*, by EUGENE GARRETT BEWKES, Director of the School of Philosophy and Religion at Colgate University, is a biography of John McLeod Campbell, whom he regards as "one of the greatest spiritual minds of the 19th century who has not been sufficiently remembered in the 20th." To recall him and establish him as a chief among Scottish theologians was the motive that induced this full memorial study. Campbell was tried for heresy and removed from his Glasgow pulpit on Calvinistic doctrinal grounds, but continued in



theological writing of marked distinction, dealing especially with election, assurance and universal atonement. The author presents fully Campbell's views on the nature of the atonement, sin and reconciliation, and salvation as sonship. He has done his utmost to make him known as an interpreter of spiritual truth. (Judson Press; 305 pages, \$2.00.)

*Walker's Comprehensive Concordance to the Holy Scriptures*, by J. B. R. WALKER, is a new edition reprinted from new plates. Although a book of nearly 1,000 pages, it is of convenient size and easily handled. It is arranged in strict alphabetical order, with only one list that includes all words and proper names. Doubtless every pastor has a Concordance. If he has not, here is a chance to get one at a reasonable price. (Macmillan; 957 pages; \$3.00.)

### Books for Lenten Reading

SELECTED BY ROBERT E. SPEER

*Let anyone attempt to draw up such a list of books as this for Lenten reading, having in mind to deal justly by reader, author and publisher, and he will soon realize that he has undertaken a very difficult task. This is an honest and earnest effort, however, to present a representative list fitting many types of mind and setting forth in the language and thought-forms of our day, various aspects of that Christian message which is valid for all days.*—Robert E. Speer.

- A Diary of Private Prayer*, by JOHN BAILLIE. Scribner; 135 pages; \$1.50.  
*Successful Christian Living*, by HARRY EMERSON FOSDICK. Harper's; 270 pages; \$1.50.  
*I Will Lift Up Mine Eyes*, by GLENN CLARK. Harper's; 178 pages; \$1.50.

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*The Bible Designed To Be Read as Living Literature*, by ERNEST SUTHERLAND BATES. Simon & Schuster; 1,271 pages; \$3.75.

*Our Faith*, by H. EMIL BRUNNER. Scribner's; 153 pages; \$1.75.

*The Faith We Live By*, by EARL L. DOUGLASS. Cokesbury Press; 190 pages; \$1.50.

*The Recovery of Ideals*, by GEORGIA HARKNESS. Scribner; 237 pages; \$2.

*The Choice Before Us*, by E. STANLEY JONES. Abingdon Press; 235 pages; \$1.50.

*Fairest Lord Jesus*, by J. V. MOLDENHAWER. Abingdon Press; 200 pages; \$1.75.

*Outline of Christian Worship*, by WILLIAM D. MAXWELL. Oxford University Press; 199 pages; \$2.75.

*Beyond Tragedy*, by REINHOLD NEIBUHR. Scribner's; 306 pages; \$2.00.

*The Temple in the Heart*, by JAMES REID. Cokesbury Press; 331 pages; \$2.00.

*My Pillow Book*, by ALICE HEGAN RICE. Appleton-Century; 112 pages; \$1.25.

*Out of My Life and Thought*, by ALBERT SCHWEITZER. Henry Holt; 288 pages; \$2.50.

*The Way of the Witnesses*, by EDWARD SHILLITO. Friendship Press; 152 pages; \$1.00.

*Make Life Worth Living*, by JOSEPH R. SIZOO. Macmillan; 190 pages; \$1.75.

*The Gospel of the Lord Jesus*, by CONRAD SKINNER. Abingdon Press; 279 pages; \$2.00.

*The Spiritual Life*, by EVELYN UNDERHILL. Harper's; 142 pages; \$1.25.

*The Sins that Crucified Him*, by R. B. WHYTE. Revell; 80 pages; \$1.00.

# I HAVE KNOWN HIM WELL

*A distinguished journalist and newspaper correspondent pays a well deserved tribute to the Christian missionary in China*

By GEORGE E. SOKOLSKY

*NOTE.—The following paragraphs are taken from an article, "Americans in China," published in The New York Herald-Tribune. With the courteous permission of its editor they are reprinted in MISSIONS.—ED.*

AMERICANS are in China for many reasons. Some go there to trade. China takes a goodly part of the American tobacco crop in the form of cigarettes. China buys American cotton and automobiles and all sorts of commodities. China also buys oil.

Other Americans come to China to buy there. Furs, wool for carpets, hides, skins and lots of other commodities are purchased in China by Americans, and it has been found advantageous to send buyers to China rather than to have Chinese salesmen come here. These American buyers go all over the country seeking their products.

But the most significant job done by Americans in China is neither the buying nor the selling of goods. *It is so great a work that it is altogether misunderstood by small minds and even smaller hearts.* That is the tremendously important and valuable services of the American missionary.

These men and women have gone to town and village, bringing with them not only the many varieties of Christianity, but a new cultural pattern; in my opinion, a nobler cultural pattern than the Chinese retained amid the disintegration of China's indigenous social and intellectual establishments during the last century.

Take, as an example, St. John's University in Shanghai, or the University of Shanghai (which used to be the Shanghai Baptist College), or Lingnaam University (which used to be called the Canton Christian College), or Yenching in Peking or Soochow University, or Yale-in-China—these and many more have kept the light of modern learning aflame in China during the dark days of civil war and revolution and change of government.

And these missionaries brought medicine and hospital and nursing and child welfare to China. They brought a new conception of social relationships—not man-for-his-family, but man-for-society—a broadening of viewpoint.

They planted the seeds of a social revolution, which, if it did not quickly make China strong, at any rate produced in China a forward-looking, progressive, non-opium smoking monogamous leadership.

Chiang Kai-shek and the Soongs are Christians. In fact, the Soong family is particularly notable for its Christian affiliations, for on the mother's side they trace themselves back to a famous figure at the end of the Ming dynasty who came under the influence of Ricci and whose daughter, Candida, was the first nun in China, while Charles Soong, the father, actually came to China from the United States to teach English and the Bible.

The present Chinese Ambassador to the United States, Dr. C. T. Wang, was the first Chinese secretary of the Y.M.C.A. in China, while Dr. H. H. Kung, who was in this country recently and is now Premier of whatever remains of government in China, was secretary of the Chinese Y.M.C.A. in Japan at one time.

It is impossible to overemphasize the great value to China of the American missionary of the American school and hospital situated in that country. And it is something to note in these days of collectivist materialism that there has been no return to the United States for this service. It has cost us more, over a century, than we ever earned out of our trade with China. *It was the contribution of a well-off people to those who needed our help and assistance.*

I have known the American missionary in China well. He has been my friend. I have lived at his house. He has dined at my table. I know of no human beings who are more self-sacrificing, more loyal to the people among whom they live, more generous and less materially rewarded for an arduous life than most American missionaries.

No matter what happens to China, most of them will remain at their posts valiantly laboring for the simple people who love them.



## *In the Footsteps of Adoniram Judson*

By W. H. BOWLER

*Profoundly impressed by his experiences in India, Dr. W. H. Bowler, after an interesting sail across the Bay of Bengal, arrived in Rangoon.*

**R**ANGOON is a beautiful city of nearly 400,000 population and our missionary work there is wonderful in extent, in location, and in equipment. I spent almost a week in Rangoon, and it was none too long a time to see our work in that city and vicinity. The contacts with Judson College were a great experience. The day after my arrival I spoke to the student body in their regular assembly. On Sunday morning I preached to them in the college chapel. I spent an afternoon and an evening on the campus, visiting the classes and meeting the teachers. I had several meals at the President's home and he gave me an entire afternoon, serving as a guide. Then we had the teachers and the missionaries together as a group.

Judson College is a great institution with wonderful buildings and a beautiful campus. The President and his wife are rare in culture and refinement and it has been a real privilege to be with them as much as I have.

The past week's experiences have been totally different from visiting the villages. I have been mingling with numerous school principals, heads of departments, and teachers in the high schools, in normal schools, Bible schools and training schools. I am surprised at the extent of our educational work and institutions in and around Rangoon. Nearly every meal has been a gathering of educators around the table.

In Moulmein I was really walking in the footsteps of Adoniram

Judson. This is the place where Judson did his great work. As in Rangoon, I found here an amazing extent of institutions and buildings. This morning a Karen high school with 300 pupils put on an impressive demonstration to show me what they are doing.

A group of people took me out to Amherst, 50 miles from Moulmein, to Ann Judson's grave. As I stood over the grave and noted the dates on the headstone, there came over me with considerable power the realization that her ministry to Burma was crowded into only 13 years, and yet what a dynamic 13-year period it was! And as I stood there, and led the group in prayer, I was overcome with the thought of how much richer the world is today because of those 13 years.

I have been in the home where Judson lived, in the building where

he printed the first Burmese Bible, and I stood in the very pulpit from which he used to preach.

I wish all Baptists at home could see the mission schools in Moulmein and observe what they are doing for the lives of the students, from the primary to the high school ages. I have been watching them for three days, in the classroom, about their work and at play, then I have addressed them in assemblies. I am stronger than ever for Christian education. I have seen in a vivid way the values of youth acquiring an education under Christian influences and training and in a spiritual atmosphere. I hope the work of these schools will never be turned over to the government.

NOTE.—From Moulmein, Dr. Bowler started on a long trip into Upper Burma including the Kentung mission field near the border of China. To his great joy the Field Secretary of the Burma Mission, H. W. Smith, took him on this journey in his car.—Ed.



*The lonely grave of Ann Hasseltine Judson*



## Convention Resolutions at Milwaukee

Are you as a Baptist at all concerned over the resolutions that will be adopted by the Northern Baptist Convention in Milwaukee next month? If so, you should be interested in a new procedure.

The General Council has appointed as Advisory Committee on Resolutions, Dr. I. M. Rose, First Baptist Church, Philadelphia, Pa., Hon. W. H. Witty, Pocatello, Idaho, and Rev. F. G. Codd, 1711 Brady Street, Davenport, Iowa. The General Council extends an invitation to all interested to present desired resolutions to that committee before April 15th.

Moreover, the new procedure also provides that resolutions at Milwaukee shall "include statements of conviction and proposed action for individuals as well as churches on the following phases of the Kingdom program in the local church: (A) The Spiritual Life of the Local Church, including: (1) Personal religious living; (2) Worship; (3) Evangelism; (4) Raised standards for the ministry. (B) The Church and the Great Commission, including: (1) Rural evangelism; (2) Home missions; (3) Foreign missions; (4) New methods. (C) The Church and its Educational Ministry: (1) Christ in the home and preparation for marriage; (2) A Christian use of leisure time; (3) Education in giving; financial support; (4) Christian higher education. (D) The Church as a Leaven in Society: (1) World peace and Christian patriotism; (2) Race relations; (3) Alcohol and public morals and amusements; (4) Social and economic problems."

At Milwaukee it is proposed to have the regularly appointed Convention Committee on Resolutions schedule daily hearings in four groups, covering the above

four-fold classification, so that any delegate may protest or suggest changes in the resolutions before they are presented to the Convention for adoption. As a final innovation, the resolutions upon adoption are to be circulated throughout the denomination.

Any Baptist who has any ideas as to what the Convention should

### ***This Decisive Month***

The giving of Baptists in April will determine the message that will go to all mission fields soon after May 1st, and the financial outcome of the year will depend on what is done between now and April 30th.

Shall Northern Baptists continue to advance? That question will be answered when the reports for the year are in.

*To insure an affirmative answer, give to missions in this critical month of April, all you possibly can. Double or treble your regular weekly pledge, if you can. In any case make an extra gift.*

or should not declare or resolve, should communicate with the Committee NOW. *After May 31st it will be too late.*

### **A Mission to the Coal Miners in Pennsylvania**

There are over 60,000 foreign-speaking people in Schuylkill County, Pennsylvania. Until recently nothing was done by any Protestant denomination to provide the preaching of the gospel in their own language. These people, principally Ukrainians and Poles, live in Shenandoah, Frackville, Pottsville, Mahanoy City, and Girardville, all in the area known as the Anthracite Coal Region.

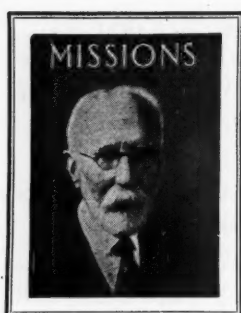
A little over ten years ago, two Baptist Ukrainian families came to live in Frackville. There was no Baptist church in the town, so they began to hold prayer meetings in each other's homes. They were but babes in Christ, but with the help of the Ukrainian Baptist Church of Chester they grew in grace, knowledge and numbers. Today they have a baptized membership of 20, and 50 children are in the Baptist group.

For years they worshipped in the Sunday school room of the

*(Continued on page 256)*



*The Baptist group in Frackville, Pennsylvania*



## The Editor Emeritus says:

### We Must Choose

**H**ALF a dozen books have come from the pen of the distinguished missionary, E. Stanley Jones, since *The Christ of the Indian Road* captured the reading public.

None of them has surpassed the latest book\* by Dr. Jones in importance. In this he has expressed his profound convictions on the issues of current moment, social and political as well as economic and religious, which concern us all.

How shall a world catastrophe be avoided? By naziism, fascism, communism, capitalism? Or by the Kingdom of God on earth. Clear and sharp is his differentiation of naziism, fascism, communism and capitalism, showing their contrast with the Christianity of the Kingdom of God on Earth, which in his view includes all life and is cooperative instead of competitive in principle. Apparently he rates the Kingdom above the church, the organized form of religion. At least, he finds his source of unity and power in the Kingdom. If you do not agree with him at all points, either in exegesis or catastrophic immanence, you will recognize the wisdom and pertinence of awakening to the facts so forcefully presented.

The book shows the broad grasp and spiritual insight that have won for this noted missionary his high place of personal influence. He deals unsparingly with the totalitarian dogmas, religious and political, now compulsory in dictatorships. He points out clearly their menace to spiritual and political liberty. The chapter on "The Prodigal Society" is one to be read thoughtfully by all citizens who prize their country and would preserve it as the "land of the free." Following a novel interpretation of the parable of the prodigal son, Dr. Jones' conclusion is: "Fellowship! How deeply we need it between God and ourselves and others and ourselves! With it we live. Without it we perish. . . . If we could get love as the basis of our economic and social life, then faith and hope would come back to our disillusioned and sad world. . . . To put the cooperative principle at the basis of life would spread faith and hope throughout the whole."

In the chapter on "The Choice Before Us," the issues as stated are: First, stay as we are; second, go fascist; third, go communist; fourth, go Christian by making the Kingdom of God on earth our

pattern and power. The choice must be made, Dr. Jones says, between selfish and ruthless competition (the present order) and cooperative, loving brotherhood, a new creative idea which lies in the Kingdom of God on earth. We have got to be more Christian—or not at all. Whether we like it or not, we are in for changes.

Sharply differentiating Christianity from the other current movements, he concludes, "We cannot take fascism or communism, and thank God, we do not have to. There is God's alternative before us—the Kingdom of God."



E. STANLEY JONES

In choosing this, the first step is the rediscovery by the Christian world of its kingdom resources and its marching orders. Dr. Jones' thorough study and understanding of his complex subject, and the sureness with which he has touched on all the current issues of moment, makes an impression on the reader which lends force to his appeals to different groups, from little children to university graduates and all classes between, not forgetting labor, to stand firmly for democracy and the principles of the Kingdom, which are basically love and cooperation. The author admits an obsession for the Kingdom of God on earth. Yet affirms he will hold to that obsession till the kingdom comes. In his view of that kingdom, idealism and realism there meet in unity. It is good company to be in.

\* *The Choice Before Us*, by E. STANLEY JONES. Published by The Abingdon Press, \$1.50.

## MISSIONS CROSS WORD PUZZLE PAGE

## No. 18—Words of Wisdom

## ACROSS

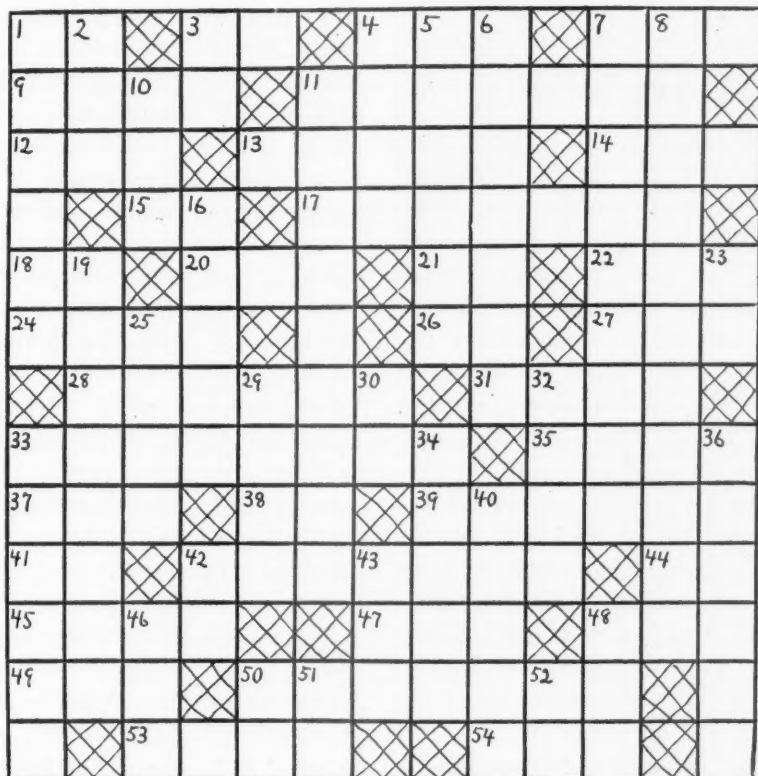
1. It comes before *Mark*.
3. "forsake ye not . . . law."
4. "For I was my father's . . ."
7. "wine when it is red, when it giveth his colour in the . . ."
9. "She is a . . . of life to them that lay hold upon her."
11. "The proverbs of . . . the son of David."
12. Trouble.
13. Italian city.
14. "a . . . caught in a thicket."
15. ". . . thou wilt receive."
17. "Evil pursueth . . ."
18. "If they say, Come with . . ."
20. Opposite.
21. Hawkeye State.
22. Full of, a suffix.
24. Turkish title.
26. ". . . haughty spirit before a fall."
27. "a word spoken in . . . season."

28. ". . . him, and see wherein his great strength lieth."
31. "love her, and she shall keep . . ."
33. Vegetables.
35. "which used curious . . ."
37. A Benjamite. *1 Chron. 7:7*.
38. "attend . . . know understanding."
39. "seek peace, and . . . it."
41. Note in time.
42. "with one . . . began to make."
44. Seat of government.
45. South American Indian.
47. One, a prefix.
48. Weight in India.
49. The self.
50. Woman with a box (Gr. Myth.).
53. "if . . . wilt receive my words."
54. "My son, forget . . . my law."

Our Text from *Proverbs* is 3, 4, 15, 17, 28, 31, 42, 53, and 54.

## DOWN

1. Image.
2. Prefix meaning "three."



© W. A. W. Co.

## March Puzzle



3. "He taught . . . also."
4. "Fruit dots" on fern fronds.
5. Genus of shrubs.
6. At Eton, one who cannot swim.
7. Consumers.
8. Unaccustomedness; Sue used a nut (anag.).
10. "And Samuel ministered unto the Lord before . . ."
11. Mistrust.
16. "the . . . and towers shall be for dens forever."
19. Staining.
23. Eye (Scot.).
25. Jesus of Nazareth, King of the Jews.
29. "and whole, as those that go down . . . the pit."
30. Paul wrote more than one.
32. "As the . . . panteth after the water brooks."
33. None eye . . . thee, to do any of these unto thee."
34. "we . . . our years as a tale that is told."
36. "Bread eaten in . . . is pleasant."
40. "called in one body."
42. Calcium.
43. "no new thing under the . . ."
46. Small house.
48. "The people which . . . in darkness saw great light."
50. River in Europe.
51. Gold.
52. Artificial language.



# WOMEN • OVER • THE • SEAS

*In the Mission Fields of the Woman's American Baptist Foreign Mission Society*



*Students in the Woman's Bible Training School at Insein, Burma*

ONE of our great Baptist missionary statesmen from Japan is addressing an American audience. Breathless they listen to his story of developing native Christian leadership and self-support, until with a deft question he turns the tide of his speech: "But perhaps some of you are wondering, what is left for Christians in America to do for Japan?" A girl in the audience nudges her friend and says: "That's just what I was wondering!"

Do you wonder, sometimes when you are listening to a missionary—do you wonder, even the least bit: "Do missions really need my support as much as they used to?"

## Look at Japan

Look at Japan, for instance, with its Japan Baptist Convention. The Woman's Department

## Do You Wonder?

By

MARGARET HOLLEY TUCK

alone is undertaking a project of retrieving the Baptist Sunday School situation in Japan. As a beginning, two of the Department members are investigating the possibility of opening Sunday Schools in two villages in the Osaka and Himeji sections, and the Woman's Department has voted to pay toward expenses 30 yen each per year, out of the contributions it receives from the National Woman's Society.

Another project of the Department is the circulating of up-to-date Christian books through the local Church Woman's Societies.

Mrs. Utsumi, chairman of the Woman's Department, has laid plans for great conferences in

which Baptist women, principals and school teachers, pupils, women of the churches with their pastors' wives, will gather for Bible study, instruction and inspiration. Even before the 1938-1939 appropriation comes, it is reported from Japan, the first of these conferences has been planned. So important is the conference system held that for its development 1,000 yen is being asked.

Japanese women are initiating great Christian ventures. They are helping to finance them. But they can only help; they cannot bear the whole burden. They count upon the steadfastness of American Baptist women.

Do you wonder—? There are at least 150,000 Buddhist priests in Japan; only about 1,200 foreign missionaries including wives, and about 1,500 Japanese Christian

workers. So Rev. Michio Kozaki, a delegate from the National Christian Council of Japan at the Jerusalem Conference estimates, and calls for 100,000 Christian workers! You cannot wonder!!

### **Bengal-Orissa Women Forward**

The women of Bengal-Orissa, who for several years have been meeting in an annual convention of their own, were especially encouraged in their 1937 meeting, held in October at Midnapore. Their slogan was "Go Forward."

Forward from what? The year before the proposal had been made that as a forward step everyone give an extra two cents a month towards a special fund to keep a Bible woman of their own on a needy field. How was the proposal received? Many feared that the special fund would detract from regular giving to the regular home mission fund (Oh, yes! Bengal-Orissa women subscribe a Bengal-Orissa home mission fund!). But the special fund was voted; and the result? The women contributed more than ever to the regular fund! The special fund itself amounted to the equivalent of \$40. A Bible woman was installed on the Kora field, with her salary for a year paid. The givers themselves were amazed at the amount and power of their gift. Do you wonder they felt encouraged with such a report to make at their 1937 Convention?

Do you wonder, even the least bit: "How much of my support do missions in Bengal-Orissa really need?" When you consider that Bengal-Orissa, steeped in Hinduism, and considered in some respects the most difficult of the Indian mission fields, is about as large as New Hampshire, and yet we women support only six out of sixteen Northern Baptist missionaries in this field—you cannot wonder!

### **Burmese Women Through Men's Eyes**

About 30,000 Baptist women (or very close to that number) in Burma are actively supporting Christian work.

When representative women met this past September in Moulmein, in connection with the annual racial conferences and the Burma Baptist Convention, 25 men went to one of the women's sessions in order to discover what the Burma Baptist women are doing. And what did they discover?

The beautiful new Burmese church which seats about 450 is completely filled. Most of the women are Karens and Burmans, but there are also representatives from the Mon (Taliang), Anglo-Indian and Indian women, and even Kachin and Chin, although Moulmein is distant from the Kachin and Chin centers.

"Forward Steps for Baptist Women" are on the speakers' minds. Six brief reports by representatives of six of the racial groups tell of projects being supported, the number of local societies and members.

Karen women report 554 local societies, in the 13 associations with a total of 24,408 members. During the year just closed: 85 workers were supported among the Karen people (Karen Woman's Home Missions) and eight workers were sent to various tribes in Shan States (Karen Woman's Foreign Missions). The finances of the local societies are raised by thank-offerings and local societies contribute to the work of the larger society.

### **All-Burma Woman's Society**

Burmese women, with Shan, Mon, and Chin women in smaller  
(Continued on page 254)



**LEFT**  
*Students in the mission school at Midnapore, Bengal-Orissa, India*



**RIGHT**  
*School girls at the Mary L. Colby School, Yokohama. See also page 217*

# TIDINGS



# FROM THE FIELDS

## Christian Friendliness in California

**L**AST fall the San Francisco Bay Cities Baptist Union, together with Mrs. Edwin H. Kinney and Miss Isabelle M. Gates, missionary for North California, called the various churches of all races and nationalities together for the purpose of studying Christian Friendliness. Once a week they met to discuss the problem of how they could become more friendly.

### *From a Japanese Methodist*

It was inspiring to find ourselves meeting with so many Christians of all races. The most striking thing about these sessions was the responsive attitude of the group as a whole, manifested by their willing and coöperative spirit. Having been introduced to the purpose of this project we now hope and pray for its ultimate success.—*Marjorie Kajiwara.*

### *Foreign Groups Isolated*

In the estimation of the writer the foreign-speaking groups need this study of friendliness more than American churches do. The former are far away from their native country. Many of them became Christians in this land through the efforts of American Christians, but they could not very well feel at home in American churches, due to their inability to speak correctly and to the difference in their habits and customs. Thus they have been deprived of fellowship with Christians in general, even after they learned to speak fairly good English. No one has seemed to care for them. Even though their work has been as-

sisted financially by American Christians, the foreign-speaking churches have felt a great gulf fixed between them and the other churches. These new American groups seldom attend conventions or other gatherings. Christian life to them becomes monotonous. Few of them read Christian magazines or missionary books. Their horizon is very narrow.

So the Christian Friendliness meetings brought the foreign groups closer to the other churches and helped them to see that they really have something in common with American Baptists. They introduced their various problems and discussed them together. The foreign groups saw how many like-minded fellow Baptists there are. It was beautiful to see one church inviting another of a different nation or race to share a devotional

service, and later on become acquainted by playing games.

Let our Christian fellowship not end with these few meetings, but let us go on meeting together, working together as Christian friends and brethren.—*Rev. James F. Prigodich, Russian Baptist Church, San Francisco.*

### *A Significant Program*

The Christian Friendliness project was one of the most significant programs ever worked out in the Bay Cities. At the close of these conferences 33 churches of all nationalities understood each other better because of the frank discussions which took place. The numerous parties and prayer meetings provided opportunity to put into practice the spirit of friendliness. The cumulative interest of the previous sessions came to a grand climax on the closing night, when approximately 800 Baptists



*Chinese Mothers' Club, First Baptist Church, Oakland, California, representing twelve years of Christian Friendliness*





*The 60th Anniversary Birthday Party of the Woman's Home Mission Society, as celebrated by the young people at the Italian Baptist Church and Community House in Philadelphia*

came together as one big family to share with each other a program to which each racial and nationality group made a generous contribution.

The experience of the project demonstrated that careful planning, with representatives of all groups sharing in the responsibility, is a prerequisite to the successful development of fellowship between people of different backgrounds. It is hoped that the deepened understanding which grew out of this program will be sustained, and that other churches in the Northern California Convention area will welcome the assistance of the Department of Christian Friendliness in making more friendly their relationships with people from other nations.—*Rev. Creed W. Gawthrop*, Executive Secretary of the Northern California Baptist State Convention.

#### **All Negro Churches Cooperated**

In attempting to speak for the Negro Baptists of the San Francisco Bay area, I wish to state that the recent Christian Friendliness Study within our cosmopolitan denominational family was probably the most decisive and convincing expression of true fellowship and the most sincere effort toward a real solution of racial intolerance and misunderstanding

ever experienced by these groups. The study was positively unbiased in approach and candid in questions and comments both in open discussion and in mutual contact.—*Rev. E. S. Thomas*.

#### **A Spectacular Program**

Instruction in the meaning and technique of Christian Friendliness, inspiration for greater service of this kind, methods of procedure, together with an actual demonstration of Christian Friendliness both in local churches as well as in the Study, helped to make it one of the finest projects it has been my privilege to witness. The spectacular program the last night, with contributions by so many races, thrilled our hearts and was an occasion we shall long remember.—*Mrs. E. A. Fridell*.

#### **Innovation in Fellowship**

The study of Christian Friendliness conducted at the First Baptist Church in Oakland was an innovation which meant much for the spirit of Christian fellowship and undertaking among the various churches and groups of our Bay Cities Baptists. One definite result was the formation of a Christian Friendliness Committee, which has been officially endorsed by the Bay Cities Baptist Union. We anticipate that it will function aggressively. This school

projected the mission of the Christian Friendliness Department to the front, and has given our Baptist people a deep appreciation of its possibilities.—*Rev. W. Earle Smith*, Executive Secretary, San Francisco Bay Baptist Union.

#### **Candle Gleams Reflected from a Cameo Brooch**

On April 30, 1938, the 60th Birthday year of the Woman's American Baptist Home Mission Society will come to a close. Thousands of men, women, and young people, with their Birthday Gifts, have lighted candles of Home Mission service in the United States, Alaska, and Latin America. On the mission field, people out of extreme poverty have given over \$300 in appreciation of Christ's love which has dispelled their darkness.

In one instance the inspiration for a gift of \$60 came from reading "grandmother's will" left in a family Bible.

In a town in Iowa, the minister preached one Sunday on the words of the Master, "Lovest thou me more than these?" In the audience a woman was so touched by the message that she sent as her gift to the Anniversary Fund a beloved family heirloom, a beautiful cameo brooch. She writes: "Each of us has her own 'these,' and it is for each of us to decide what they are. My pastor really has the credit for this gift. I will never forget how his words came to my seat and hurt, whereas I usually just listen and enjoy."

If your gift to the 60th Anniversary Fund has not been sent in, *send it now*—\$1.00, \$6.00 or \$10.00 for each decade. The candle-power of each state will be recorded at the Northern Baptist Convention in Milwaukee. In gratitude for 60 radiant years of Home Mission service, add your candle to the great searchlight gift of \$60,000.

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# MISSIONARY • EDUCATION

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THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

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## Summer Conferences Will Soon Be Here

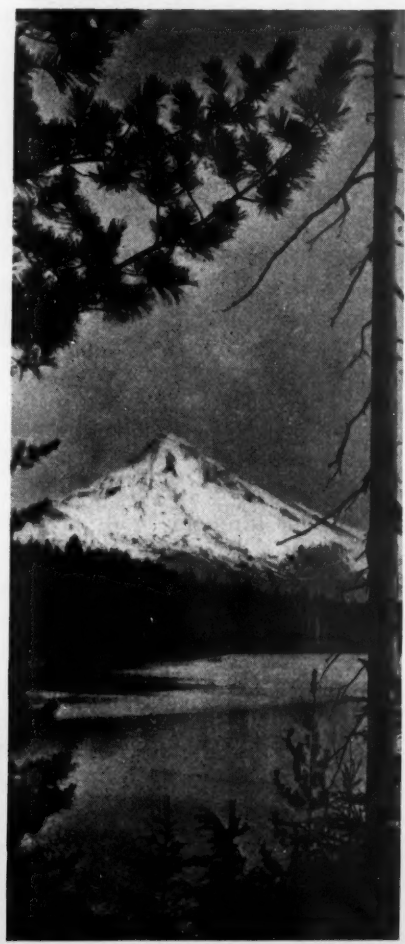
By MAY HUSTON

WITH the return of Spring, comes the necessity of making plans for summer. Immediately the thoughts of church leaders turn to Summer Conferences, Assemblies and Camps as a place where leaders and young people alike can find inspiration, recreation and information for the year ahead.

There is something about a pine grove, a camp by a beautiful lake or the seashore, a stream flowing from snow-capped mountains which calms the spirit and brings peace and contentment to the mind and heart. In such surroundings young people find it easy to make high resolves and leaders re-

new their courage for another year of work.

Last year there was a total Baptist attendance in these groups of more than 14,000. About half of these were in Baptist Summer Assemblies, some coming for only the week-end. The majority, however, enrolled in regular classes, with a fine percentage of accredited courses. More than 1,000 Guild girls and nearly 3,000 women gathered in missionary House Parties where the mission study books were reviewed and methods and plans outlined. In all, the various phases of Missionary Education were presented by 213 leaders who taught 362 mission study classes, conducted 101 conferences and gave 343 addresses.



*The 1937 Summer Assembly at Corbley, Pa. Above it a mountain scene from a western Summer Assembly Camp*

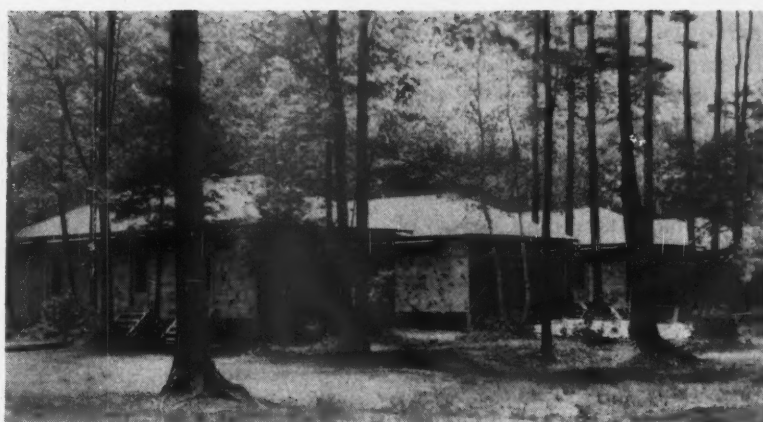
The most rapid growth during the past few years has been in camps for boys. The Department of Missionary Education had definite reports of camps which enlisted 1,500 boys, but there were others which were not reported. There were also 789 girls in camps for girls alone, and 110 in Boys' and Girls' Camps.

The following excerpt is typical of the response which leaders note in their work with these classes:

The response among the young men was especially challenging in both the Stewardship class and the Home Mission class. In the first session in the course in "Highland Heritage," I asked each student to write a brief sketch of his idea of the mountaineer. One who wrote said, "A lazy, poor man sitting on a rail fence chewing tobacco, with his corn whisky in his pocket. He is dirty." At the last session in a worship service, prepared by each student for use in a program on "Highland Heritage" this person wrote, "Dear God, forgive us that we know so little about so many people who are Thy children. Help the people of the Southern Mountains to get a chance and help us to see in all people their good qualities. We thank thee that we have had a chance in life. Help us to help others by our gifts and our love. Amen."

Plans are already being made for the 1938 sessions. The mission study themes are fascinating. The foreign topic is INDIA, and the home theme is THE CITY. It is hoped that many missionaries will be available.

Make your plans early for those who will be your leaders to have this fine training for the work of the church. "We had a wonderful camp and a wonderful staff of teachers," wrote a counsellor. "The fact that practically all of the boys received credit was a very worthwhile thing, but the fact that six boys openly confessed Christ as their Saviour was a fact that made me and the staff bubble over with joy. Yes, it was a great camp.



*The new cottages at Ocean Park, Maine*

## ROYAL AMBASSADORS

### High Counsellors, Attention!

Copies of the 1938 Ocean Park Prospectus of the parent Royal Ambassador Camp have been sent to you. The prospectus contains important new features.

### There Should Be a Chapter in Every Church

"Every Baptist Church should have a Royal Ambassador Chapter. It means, of course, leadership. However, if we as Baptists do not

train our own boys in an understanding of the Christian life and the aim and purposes of our denominational activities, who then will do it? There must be, in every church, at least one man who can lead boys. That's the man we want. We will gladly help you *get your man* if you need help. Any church wishing a Sunday evening service, or midweek service under the auspices of Royal Ambassadors—  
(Continued on next page)

### New Royal Ambassador Chapters

A new interest in the R. A. enterprise is noted in increased correspondence and in formation of new chapters. The March issue of

MISSIONS listed 8 new chapters. Since the last, 14 additional chapters have been organized in 11 different States.

CHAPTER	CHURCH	CITY
Trout	Clovis	Clovis, Calif.
Marcus Whitman	East Side	Oroville, Calif.
Hackett	First	Wellsville, Kansas
J. Hudson Taylor	First	Norton, Kansas
Joseph Chandler Robbins	First Central	Chicopee Falls, Mass.
David Livingstone	Davison	Davison, Mich.
David Livingstone	Hayden Heights	St. Paul, Minn.
John Bunyan	First	Eugene, Oregon
Brayton C. Case	Logan Valley	Bellwood, Pa.
Buker Twins	Valley Falls	Valley Falls, R. I.
Amos Truesdell	Union	Burke, South Dakota
Roger Williams	North Danville	North Danville, Vermont
F. W. Wightman	Sixth Ave.	Tacoma, Wash.



dors, notify Mr. Dwight S. Strong and arrange for a date as soon as possible."—*Dwight S. Strong*, New England High Counsellor.

### Wisconsin Reports

The Jonathan Going Chapter of Beaver Dam, organized in 1932, is active with many enterprises. They have recently reorganized their chapter, putting their boys to work along many lines. The younger boys and the older boys have been segregated in the interests of more efficient study. The group has athletic activities including basketball competitions with boys of other organizations in

the city. Some of the boys sing in the junior choir of the church. The Chapter gave a fellowship supper during February and a missionary program with initiation of new members. The Chapter also has offered to give degree demonstrations to other interested churches founding R. A. groups. The Chief Counsellor, A. J. Wiseheart, says: "All in all I believe the outlook for our Chapter is very bright and that before many years we will have young men in our church who will be familiar with the Baptist church and its organizations and who will be taking a deep interest in the church's missionary efforts".

## WORLD WIDE GUILD

*"So they looked up, and saw no one save Jesus only."*

What a beautiful experience it was that the disciples had just had, and then it was climaxed by the words, "Rise and have no fear." And then "they looked up and saw no one save Jesus only."

As Guild Girls the world around, our days are filled with the rush and strain of an ever-changing world that demands our attention. How many times have you felt that what you were doing wasn't worthwhile. Plans go astray sometimes. Maybe our ideas do not carry over to others as we might wish. Do you get discouraged and stay away for a while, just because everything isn't rosy?

Turn your eyes upon Jesus,  
Look full in His wonderful face,  
And the things of earth will grow  
strangely dim,  
In the Light of His Glory and Grace.

Here's just the tonic you need.  
Open your Heavenly Window and  
let the full light of Jesus shine

upon your soul. Spend much time with Him in secret and all cares you will place upon Him.

*Florence Stansbury,*  
Ohio State Secretary

### A "He" Secretary

Yes, and Miss Noble says that "he" is one of the best Guild Sec-

retaries that she has. Now what do you think of that? This famous "he" is Rev. Earle D. Sims of Kittitas, Wash. Mr. Sims is known as the church invigorator of the denomination. He is one of our representatives who goes into fields that have "run-down" churches and "run-down" memberships. Here he finds a challenge, and soon something begins to happen. He works with the people and they work with him in building again a worthy place of worship. Invariably, says Miss Noble, he organizes a Guild and sometimes a Crusader group. In the picture you'll find Mr. Sims and the five girls who organized the Kittitas Chapter, with the church he is invigorating in the background. (See *Missions*, February 1938, pages 80-82.)

### A Wide Awake Guild

The Sacramento Intermediate Guild, winner of the candelabra this last year, was organized six years ago, the girls being ten years of age. We have a credit system of our own in which attendance counts first. This year we have doubled our membership to 25. The president has been the first



*Earle D. Sims is fond of winter sports with the World Wide Guild*



*The Sacramento Guild and the candelabra which they won last year*

honor girl for all six years. As a reward to our honor members, their expenses are paid to our camp at the sea shore, where we go for two weeks. Now that this chapter has become an intermediate group, we have organized a new junior chapter. Each year we present a play for the Woman's Society. Our last play was *Radiant Memory*. It was done so well and received so many compliments that our pastor requested that it be repeated on a Sunday evening.—*Mrs. Clara M. Sherwin.*

#### **Guild Day in Milwaukee!**

Refer to March MISSIONS for detailed information. The date is May 25th. Fliers giving full instructions as to banquet reservations may be had from the Buffalo or New York offices; or from your own State Secretary. Come one, Come all!

#### **Crow Indian Banquet**

The Mother and Daughter Banquet was an outstanding event at Crow Indian Baptist Mission at Lodge Grass, Montana. Any "eating affair" on an Indian field is a "wonderful" occasion. The Guild and Cooking Club girls made the invitations and the Cooking Class was responsible for

the menu. The Guild had charge of the program and speakers. It was a Rainbow Banquet with programs in the six rainbow colors. With colored nut cups and these programs the tables had a festive appearance. Bethannah Pease, a high school junior and president of the Guild, was the toastmistress. She was one of the last to arrive, and such an entrance as she made—beautifully dressed in a long satin gown and carrying herself with poise and dignity. Dr. Petzoldt's daughter, Mrs. Genevieve Fitzgerald, was the principal speaker of the evening, and gave a fine inspirational talk. Even the older women who do not understand very much English, and also the younger girls, listened with rapt attention to her message. The Cooking Class sang three songs, the Guild sang two, and one of the Guild girls, a solo. The best thing about the affair was that each girl took her responsibility seriously and did her part cheerfully and effectively.—*Miss Clara E. Olds.*

#### **Do Dreams Come True?**

The Guild girls and a few of the intermediate Sunday school girls from Katherine House, East Chicago, Ind., enjoyed an evening at

the Baptist Missionary Training School. The girls thought the evening there quite wonderful and appreciated the opportunity of seeing the building, meeting some of the students and several faculty members. One of our girls, a former Guilder, who has thought for several years that she would like to be a missionary is now in nurse's training and hopes some day to be a nurse or medical missionary. I hope that her dream may come true, for she is one of the finest girls I know, and would serve well.—*Dorothy H. Sangren.*

#### **What a Small Guild Can Do**

Many times letters come asking if a Guild could be organized with 6 or even 4 or 5 members. The following is a partial report of a small Guild in a small town, Mexico, Maine, and it is a record of which they may well be proud. It proves the old adage "Where there's a will, there's a way."

"We entered the Reading Contest, but had only four books in circulation so we did not qualify for the award, but the girls did a lot more reading than last year. They have spent quite a bit of money on local missionary work besides filling their quotas and paying postage on a Home and Foreign White Cross box. They gave \$3.00 toward the purchase of new hymnals, bought a hot water bottle and some oranges for a sick member whose parents were unable to get them, also got up a sunshine basket for another girl who has been an invalid all her life. They donated \$3.00 toward the Red Cross Fund for relief of the Ohio Flood victims and have paid 25¢ weekly for the transportation of two elderly ladies to church. This makes a total of \$13.48 spent here and we have \$15.00 which we are sending to the State Office for missions. Most of our girls are in High School and come from fami-

lies of very moderate means, some almost in want, and a few are working for a very small amount. They have proved themselves vitally interested in this field of Christian endeavor."

### Our Western Trip

Our dreams have come true at last and we have had a glorious month with our Guilders and Crusaders in Arizona and California. We started with a week-end in Phoenix, and such a royal welcome as we received! As we stepped off the train we were greeted by Rev. and Mrs. Heydon, of the First Church, Mrs. McKay, Guild Secretary and Mrs. Nard, C.W.C. Secretary. When they saw our umbrellas they burst into laughter and told us to ship them back to Buffalo. We picked our first orange and grapefruit in Phoenix and must admit that tree-ripened fruit is better. The banquet was lovely and the afternoon conference helpful. A delightful dinner at the minister's on Sunday was followed by a lovely drive up to Rosemary Lodge where they have their Guild House Parties and, to cap the climax, a visit to the Mexican Christian Center Monday where we met with the Woman's State Board. You remember the Guild gave \$11,000 for one wing of that Mexican Center at the time



*Four members of the Garnet Mexican Guild in Los Angeles, California*



*Mrs. Nard, Mary L. Noble, Alma J. Noble and Mrs. McKay, photographed at the Mexican Christian Center in Phoenix, Arizona*

of the Woman's Home Mission Golden Anniversary. It is used for kindergarten downstairs and living apartments for the missionaries upstairs. It was a pleasure to see Minerva Gonzalves again in charge of the Kindergarten; and Lucille Moore, who acted as hostess. The Mexican women served a Mexican luncheon. One dish was enchilados which was delicious. Altogether it was a delightful experience. The accompanying picture was taken in the patio in front of the Guild wing. Mrs. Nard and Mary Noble are at the left. Alma Mater and Mrs. McKay are the other two. The California events must wait for May MISSIONS.—Alma J. Noble.

## Children's World Crusade

### Spring Comes Again

Spring comes to us with a message of hope, and Easter, and re-awakening. And with the Easter season approaching, we want to forget the rumors and echoes of wars from other parts of the world, and read, in the hearts of boys and girls in those lands, the message of friendship which they have for us. The word of brotherhood, of peace, of good will will come to us when we listen for it.—Isabel Ward.

### Election Day in Granville

On December 12th the Granville Crusaders chose 12 from a list of 25 peace heroes, whose names had been suggested by children and teachers. The ballots had a big silver star in the middle, with names around the edges. One voted by drawing a ray from the star to each name chosen. Clara Barton, founder of the American Red Cross, received the most votes. Did you know she was born on Christmas Day? A poster was

made, showing the results of the voting and pictures of the heroes. Lacking a picture of Angela de Costa, one of the "Christ of the Andes" was used instead.

### School Days in Shanghai

Children of missionaries often go away from home to school when they are very young. Some of them remain in America at the Fannie Doane Home for Missionaries' Children, in order to have the advantages they need. Children of South, West, and East China attend the Shanghai American School. Last fall some of these boys and girls had the unusual experience of taking their fathers and mothers, and small brothers and sisters, back to school with them, and their families even lived in school dormitories. It was crowded, but it would have been like a jolly house-party if it had not been for war all about them. The father of one little girl wrote that they dreaded to take her





*The Fannie Doane Home for Missionaries' Children, in Granville, Ohio*

into the war zone because she had always been frightened at big Chinese fire-crackers, and the noise of war was worse than many fire-crackers. What do you suppose she does when the guns boom? Does she clap her hands over her ears, and shut her eyes? Perhaps she runs and takes tight hold of her father's hand, just as her father and mother are taking a tighter hold on the Heavenly Father's hand, as they wonder what will happen next. Will you pray for these children, and for the children of China and Japan whose fathers are at the front?

#### **Via Palestine to America**

*NOTE.—Eleanor Frost and her mother are living in Granville this year. Eleanor is 12 years old, and is a W.W.G. girl. See if you can locate the places she speaks of in these notes on her travels in the Holy Land.—ED.*

On May 6th mother and I sailed from Bombay with a party of Indians under the Christian Student Movement. . . . On May 19th we left Damascus for Jerusalem in four cars, with Arab drivers. In our car there was a radio. It was the first time we had seen a radio in a car. The scene along the way was beautiful. There were flowers growing everywhere. Going through the Jordan Valley we

saw Lake Meran, the source of the Jordan. We stayed all night at a little hospice beside the sea of Galilee. We visited the ruins of an old Jewish synagogue at Capernaum.



*Helen Frost*

The next morning we stopped at Tiberias, where a man demonstrated how Peter used to catch fish. We visited Cana of Galilee,

and a church built over the place where Joseph used to have his carpenter's shop. We ate lunch at Shechem, and saw the church of the Samaritans. Outside the city we went into a small building where Jacob's well is. It is a small well, but very deep. A man pulled up some water for us to drink.

We visited the old city wall at Jerusalem. The old streets are very narrow and dirty, but the new ones are modern and very clean. We visited the Church of the Holy Sepulchre. It is owned by many churches which have their services in different parts of the building. At Bethlehem we saw the Church of Nativity, which is shaped like a cross. We went to the Mount of Olives and the Garden of Gethsemane, where we had a picture taken of all our party.

One day we went to Jericho in a bus, stopping on the way at Bethany, where we saw the tomb of Lazarus and the ruins of Mary and Martha's home. We ate lunch beside the river Jordan and went in bathing. We then went on to the Dead Sea. It is 40 per cent salt. If you get the least bit of water in your eyes it makes them sting terribly. Holding candles in our hands, we went down into Solomon's Quarries, which is like a huge cave. I took a small piece of stone from there, the kind with which Solomon built his temple.

This ended our visit in Palestine. The trip made the Bible far more real to me.—*Eleanor Frost.*

#### **Lincoln's Birthday Cake**

Each year on February 12th, the Junior B.Y.P.U., Italian Center, Newark, N. J., gives a party for the Primary B.Y.P.U. Invitations, favors, table decorations, and refreshments are carefully planned. They have three cakes—one with patriotic decorations, one with valentine trimmings, and a large birthday cake. When a family of

Negro children, members of the B.Y.P.U., were asked to bring a cake, an older sister rose at 5 o'clock that morning to make it. It was a square cake, iced in white, with the following words in deep pink: "Abraham Lincoln—Born 1809—Died 1865—Age 57 years—now 128." Thirty attended the party, and each had to have a piece of that cake!

### Greetings from California

All that we have anticipated in this trip to the West has become a reality. There couldn't have been more careful preparations made for our coming, and we have had the greatest pleasure in meeting the children, the girls, the women and the ministers. Never have the ministers been more gracious in their welcome to their pulpits and churches and in attending our meetings. We have met with the Women's Boards in Arizona, Southern and Northern California

besides having our conferences and banquets with our children and girls. In Phoenix we had lunch at the Mexican Christian Center and enjoyed euchilados for the first time. There also Dr. Heydon drove us after dinner at his home to a fruit orchard where we picked most delicious grapefruit, oranges and tangerines.

Then we went on to Los Angeles where we had a Rally of 268 children besides the adults in the beautiful sanctuary of the First Church. We had with us there five former State and District C.W.C. Secretaries, our present efficient Secretary and Mr. Watson our Special Interest Missionary for this year. Dr. Fagerburg told the children "The Organ Story" illustrated with selections on the organ, which will long be an inspiration to us. In Los Angeles we visited the Mexican Christian Center.

Neither time nor space will per-

mit of telling in detail of the meetings in Fresno and Sacramento and where we had such splendid conferences and in Sacramento where 60 children were at the joint banquet, all of them Heralds with two adorable little cheer leaders and a charming little soloist who sang beautifully. There we went to the Japanese Christian Center.

In San Francisco we had a number of distant cities represented, some coming 105 miles to attend. Again the Crusaders of Burlingame had part in the banquet program, as did five little children from the Chinese Church, in their native dress, who sang some of their Christian songs. They were dears.

From here we go to Seattle and Portland. That story will be told in next month's *MISSIONS*. I am most grateful to have had this opportunity to meet these Western friends.—*Mary L. Noble*.



*Children's World Crusade Rally to greet the Noble sisters on their visit to Los Angeles*

## THE CONFERENCE TABLE.

*The National Committee on Woman's Work devotes many busy hours to the work of the women of the Northern Baptist Convention. We are happy when some encouraging work is carried on by some group. Recently there has come to our attention a constructive program carried out by the Women's State Board of Illinois. Because it may be of interest and encouragement to other state leaders, we pass it on.*

### Gift Boxes

We are looking forward to a splendid report from the Gift Boxes. If you want to have the receipts of your Gift Boxes credited to your church for the denominational year ending April 30, 1938, be sure to open your boxes early enough to send the money on. This is done, of course, by way of your church treasurer, who sends it to your State Convention Office, who in turn forwards it to National Headquarters. Remember, also, to let your Associational First Vice President know the total amount of Gift Box Receipts and other Woman's Gifts, if any, for the year May 1, to April 30, 1938.

### The Illinois Caravan Project

The Baptist women of Illinois developed the "Caravan" project in 1936 to permit the leaders to have a personal contact with many women throughout the state, and in lieu of a house party because it had been found difficult to secure a representative attendance at house parties.

**PREPARATION:** 1. The State Secretary or the Director of Promotion in the state should be called in conference. 2. A key woman should be chosen in each associa-

tion or in each place to be visited. 3. Overnight entertainment with breakfast and luncheon should be provided for the team. 4. During the State Convention, conferences should be held with associational leaders and others responsible for carrying out details.

**ADVERTISING:** Advertising data on the "Caravan" for use in local churches was sent by each State Departmental Chairman to the Associational Chairmen for distribution. A personal letter was sent from the "Caravan" chairman to each local pastor.

**PERSONNEL:** The President of the State Women's Mission Society, the Home and Foreign Missions Vice-Presidents and as many departmental chairmen as possible should be members of the team, and also the State Secretary or Promotional Secretary (man).

**PROGRAM:** Each departmental chairman should be responsible for taking with her all possible helpful material on her work and for inviting the associational chairmen to meet her at the "Caravan"

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stops. The program should be planned with a maximum opportunity for informal participation and a minimum for addresses.

Enough room should be provided in each automobile to take necessary literature for use at the Literature table. Each departmental chairman should have the opportunity to present briefly the function and problems of her office. A strong missionary address should be a feature of each day's program. The whole program should be planned with the idea of the place of women's work in the whole denominational program. The chain of activity leading from the local society through the association and the state to the national Women's Boards and the National Committee on Woman's Work as well as the relationship with other Boards in the Northern Baptist Convention should be clearly defined.

Since "Windows" was the program theme for the year, a six-foot church window was prepared bearing the picture, "Christ in Gethsemane" by Hoffmann, the names of the many organizations spreading the gospel of Christ



throughout the world, and the program of the Convention, with the names of the leaders taking part. This symbolic "Window" was also found helpful by women for use in local meetings.

The State Secretary (man) should have a place each day on the program and should be able to render helpful influence throughout the days in many ways.

**EXPENSES:** An offering is taken at each meeting to help defray expenses of the women on the team, i.e. traveling and the evening meal. If the offering doesn't cover these expenses, the balance should be appropriated from the State Women's funds.

**VALUES:** The following is but an incomplete list of the worth-while-ness of the "Caravan." 1. The valuable personal contact of the state leaders with the local women. 2. The opportunity for discussing problems and clearing difficulties which could not be done through correspondence. 3. It develops state and association leaders in a peculiar way and gives them a greater understanding and first-hand knowledge of the work of the women in various sections of the state. 4. It promotes fellowship through bringing neighboring associations together and enables them to compare informally their plans of work with each other.

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CONDUCTED BY ELIZABETH I. FENSOM

The Council on Finance and Promotion, 152 Madison Ave., N. Y.

### The Woman's Society Journal

If you are looking for an unusual annual meeting program—one that will "keep the members wondering what is coming next"—consider this one from the Woman's Society of the Peddie Memorial Baptist Church in Newark, N. J.

The *Journal* consists of regular departments and special features of local newspapers and magazines familiar to the members.

*From the Editor's (Un)Easy Chair* designated the president's greeting and foreword. The report of the corresponding secretary was appropriately called *Press Correspondent News*.

*Budget Corner* and *Society News* were reported by the finance chairman. For the first, she read the investment columns of the *Journal*, comparing the budget as planned at the beginning of the year with the figures that had been reached. Then she turned to the society page and read an account of the garden meeting and 'Quaintance Tea which had been held during the year.

*Lost and Found* and *Personals* were in charge of the membership chairman. To the soft strains of

*In Heavenly Love Abiding*, she read the names of those who had "gone home." The "found" represented the new members, who were asked to stand for a moment. The "personals" were brief notes concerning several members who had been honored in church or denominational work.

The service chairman presented the *Sewing Corner* (reporting new drapes and the repairing and dyeing of others in the church); *Fashions* (costumes made for the Church School for use in pageants), and *School Notes* (sewing and other work for the White Cross quota).

The sunshine chairman had "a page or two from the *Journal*" (a large sheet of cardboard folded in half), illustrating another phase of *Fashions* as well as *Poet's Corner* and *The Beauty Clinic*. The first included the Christmas bags (made of bright chintz, and with a small gift for each day of Christmas week and an appropriate verse on each pull-out ribbon), and "Spring Prints" (represented by one of the cheery Easter booklets), sent to shut-in members, and "Attractive Wrappings" (a report of the packages of cookies sent to the Baptist Home at



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Christmas). *Poet's Corner* was the report of the service rendered by one who is no longer able to take active part—the selection of a suitable poem to be read at the monthly meeting, and featured as *Hymn of Courage*. *The Beauty Clinic* told how sparkle had come to the eyes and color to the cheeks of those who had visited in the name of the society. Telephone cut-outs were used to show that more than 400 telephone calls had been made to shut-in members by two who are themselves “shut-in.”

The Civics department presented *The Washington Merry-Go-Round* and *News Commentator*, reporting on the activities of the Civics discussion group which meets twice a month to study current events, problems of government, etc.

*Book Marks*, of course, was the report of the reading program chairman.

*Classified Ads*, *Late City Editions*, and *Special Features* also were presented in the form of pages from the *Journal* illustrated with bright cut-outs to report the work of the program committee. *Classified Ads* related to denominational meetings such as the Northern Baptist Convention, and *Special Features* to items of unusual interest.

The report of the Secretary was presented as *The Waiter's Digest*

and that of the treasurer as *The Financial Page*.

*Close-Up View* was the report of the committee on nominations and the election of new officers.

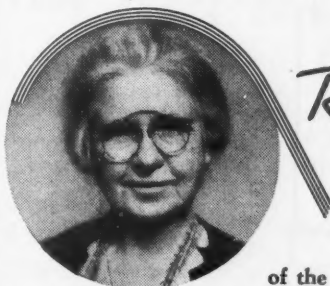
Pictures cut from magazines were used for the covers of the programs, giving them the appearance of miniature *Journals*.—*Adapted from Mrs. A. J. Mitchell.*

### “Eye-Openers”

This is the title of the current events section of the monthly programs of First Baptist Church, Mount Vernon, Wash. The subtitle is “*I saw it in Missions.*”

### A Reminder

The Program Contest closes April 15 (see February issue of *MISSIONS*, page 124). Make sure that your church will be represented—send in *your* entry today.



## Real SECURITY for YOU

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*World Christianity, A Digest*, has entered upon its second year as a quarterly in the familiar digest form and size, dealing mainly with conditions confronting Christianity's world service in our day. The current number devotes a quarter of its 128 pages to eleven articles on "Christianity and The Sino-Japanese Conflict." The office of publication is at 140 South Dearborn Street, Chicago. Subscriptions are \$1.00 a year. *MIS- SIONS* is one of 200 American and foreign exchanges from which articles are selected.



### WOMEN OVERSEAS

(Continued from page 241)

number, under the All-Burma Woman's Missionary Society, report eight associations and 50 local societies. They support various projects including full salaries of the two teachers in the Bible School, Insein (annually 1,560 rupees); nine Bible women; part salaries of a Daily Vacation Bible School worker and a W.C.T.U. worker.

So the story goes. So the 25 Burmese men hear it.—So you hear it.

Did you know that the money you have invested in our Burman mission work has in turn released such Burman funds for Christian work?

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### "Puerto Rico in Three Tenses"

Groups desiring a fascinating and informing tour of Puerto Rico should send at once to the nearest stereopticon depository for the new lecture, "Puerto Rico in Three Tenses." Dr. and Mrs. J. C. Killian visited the island recently and brought back pictures from which the colored slides have been made. Mrs. Killian's keen observation of country, people, and mis-

sion work are vividly set forth in the lecture. The slides are free except for transportation charges. For further information, write Dr. Harry S. Myers, 152 Madison Avenue, New York, N. Y.



*Mrs. H. H. Treat* of Red Stone Baptist Mission, Andarko, Oklahoma, needs quilt blocks for her work with the Kiowa and Apache Indians.

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## THE MISSIONS TREASURE CHEST

*A simple program, based on this issue of MISSIONS, for use in Churches, furnished by the National Committee on Woman's Work*

*Prepared by* HARRIET W. PALMER

For the devotional period read Mark 14: 12-17, 22-26, 32. Have a young woman give in the first person, "Galilee Dawn," page 210, beginning "On the night before Good Friday." Suggested hymns, "Remember Me," the Master Said"; "When my Love to God Grows Weak."

*(In preparation for the meeting, place a chest on a table in the front*

*of the room. In it should be articles suggesting the various topics, such as—a piece of charred wood, a small spade, anything Chinese and Japanese, a letter, a book, a New Testament opened at the Book of Acts, and a wallet. Each speaker comes forward without announcement, takes from the chest the proper article and displays it to audience before speaking.)*

## Share YOUR Easter with these LEPERS!



*Leper mothers and babies at Sona Bata, Belgian Congo*

Hundreds of lepers like these must be refused admission to our Baptist Leper Station at Sona Bata because of lack of funds to provide housing facilities.

Ahead lie years of creeping illness, ostracism, fear, shame and possibly death unless treatment is provided.

Sona Bata Station sorely needs funds to take care of the uninfected babies who must be kept in a separate home from the rest of the leper patients and for a small Church which will cost not more than \$1,000.

*The Baptist Foreign Missionary Society pays the salaries of its missionaries in 6 leper colonies but the support of the leprosy projects comes from the American Mission to Lepers.*

### AN EASTER GIFT WILL HELP BRING JOY AND HOPE TO THESE UNFORTUNATES

The AMERICAN MISSION TO LEPERS, Inc.  
Room 7-A, 156 Fifth Avenue, New York

As my Easter offering to the leper children, I am happy to enclose.....

Name.....

Address.....

- ☐ A \$100 share in the Church  
☐ A \$20 share in the Church  
☐ Complete care of a child, one yr.. \$30  
☐ Medicine for one year..... \$5  
☐ A blanket for cold nights..... \$2

## PROGRAM

Brief introduction by Leader.

An optimistic slogan—"Up from the ashes," page 213.

A new kind of church work—"In the glory hole," page 225.

Beyond description—"An air raid," page 203.

The light is going out—"The twilight hour," page 207

Foreign correspondence—(Dr. Bowler's report), page 236.

A message from Dr. Jones—"The Choice Before Us"), page 238.

An arresting motto—"Let the church be the church," page 199. Needed!—"More conscience," page 221.

In closing use Dr. Pierce's message, page 224; a hymn (suggested, "Far, Far Away, in Heathen Darkness Dwelling"; "Go, Preach My Gospel"); and prayer.

It is suggested that this program be given entirely by men, with the exception noted in the devotional period.

## Caught by the Camera

*Illustrations in this issue*

AMERICAN NEGRO: Benedict College Library, 218; Detroit Negro Christian Center, 219.

BURMA: Students in Women's Training School in Insein, 240.

CHINA: War scenes, 202; Cannon, 205.

HOLY LAND: Sea of Galilee, 210; Gethsemane, 211.

JAPAN: Mount Fuji, 207; Mary L. Colby School, 217, 241.

MISCELLANEOUS: Let the Church be the Church, 198; Forest fire devastation in Brandon, Ore., 213-216; University of Illinois Baptist Church, 225-226; Baptists in Frackville, Pa., 237; Chinese Mothers' Club, Oakland, Cal., 242; Italian Baptist Church birthday party, Philadelphia, 243; Summer Assemblies, 244; Ocean Park Camp, 245; W.W.G.: Kittitas, Wash., 246; Sacramento, Cal., 247; Garnet Mexican Guild, 248; Fannie Doane Home, 249; C.W.C. Rally, Los Angeles, 250.

PORTRAITS: W. H. Bowler, 212; E. Stanley Jones, 234; Noble sisters, 248; Helen Frost, 249.

### Pennsylvania Coal Miners

(Continued from page 237)

Evangelical Church on Sunday afternoons. But since November 7, 1937, they have rented a "large upper room furnished" above the theater in Frackville. They have now established a Sunday school, a B.Y.P.U. and regular prayer and preaching services. The attendance is most encouraging.

With the assistance of the American Baptist Home Mission Society and the Pennsylvania Baptist Convention they have secured Rev. Paul Bartkow of Chester as their pastor and missionary for the district. Mr. Bartkow can preach in the Polish, Ukrainian and Slavian languages. He is an earnest Christian and has a passion for souls. The little church has been greatly cheered and strengthened since the coming of their new pastor. They have been reaching out to the outlying districts. Every Sunday afternoon, they hold a service in Shenandoah, in the Calvary Baptist Church, which has been placed at their disposal at any time when otherwise not in use. They have held open-air services in Polish and Ukrainian on the streets of Shenandoah.

### H. R. Bowler Honored by Linfield College

Linfield College at McMinnville, Oregon, has conferred upon Henry Reginald Bowler of New York the degree of Doctor of Divinity. This honor was bestowed on January 30, at the celebration

of the 80th anniversary of the College. Mr. Bowler is an alumnus of Linfield. As an entrant from Oregon he won a Rhodes Scholarship, went to England and studied for three years at Oxford. On his return to America he was for a time in Y.M.C.A. service under Dr. John R. Mott. During the New World Movement he was Secretary to the late Dr. J. Y. Aitchison. Since 1924 he has been assistant to Executive Secretary W. H. Bowler and has also served as Secretary of Literature. When the Commission of Appraisal was sent to Asia by the Laymen's Foreign Mission Inquiry in 1931, Mr. Bowler was chosen as its Secretary and he spent a year in that service traveling with the Commission through the Orient.

### Prizes for Peace Dramas

A first prize of \$200 is being offered by the Religious Drama Council for the best one-act play on the subject of Peace. Other awards will be: 2nd prize, \$100, 3rd prize, \$50.

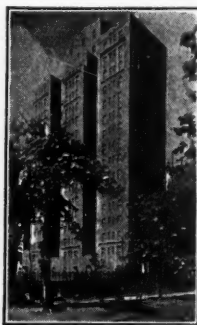
The contest opened March 1st and will close on July 1st. The plays must be suitable for production in churches by children, young people or adults. The playing time must not exceed one hour. For further information and a copy of the rules, address: Religious Drama Council, 71 West 23rd St., New York City.



*The Export Department* of Montgomery Ward, Chicago, recently observed the 50th anniversary of its Missionary Service Unit. In 1887 the first orders were received from missionaries stationed in Belgian Congo, interior sections of China, Nigeria, the Pacific Islands, and Japan. As the overseas orders continued to come, Mr. A. Montgomery Ward, founder of the company, added the Missionary Service Unit to give missionaries of all creeds the special care they required. For 50 years it has functioned well.

### A Correction

In MISSIONS, January, 1938, page 29, the quotation in *The Great Delusion*, was incorrectly attributed to Dr. Louie D. Newton of Atlanta, Ga. The original author was Evangeline Booth of the Salvation Army. Dr. Newton used the quotation in a syndicated newspaper column, giving Miss Booth credit for it, but *The Southern Baptist News* from which MISSIONS reprinted it, failed to include proper credit.



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When reporting change of address send both the old and the new address.

### THE LAST WORD

In February two subscribers sent currency with their subscription renewals. Neither of the renewals was received at MISSIONS' office. Both either were lost in the mails or were opened in transit by somebody who suspected that the envelopes contained money.

Once more MISSIONS urges upon subscribers the importance of sending only checks or money orders. These can always be traced in the event of loss. It is risky to send currency or stamps by mail.

If you have no bank checking account of your own, perhaps a friend or a relative will give you a check in exchange for your cash.

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From the East and from the West, faces are turned toward us, anxious faces, the faces of our missionaries who have gone out in our stead to carry the message of the Christ to all the world. We have a moral obligation to meet, the challenge of their sacrificial service and sacrificial giving.

By increasing your gift to missions in April to double or treble the usual amount or by giving generously now if you have not been regularly contributing, you will help write a message of cheer to some of the darkest places this world knows. Ask for the special envelope that is being made available to all churches for this offering.

Give through your church or send directly to the Council on Finance and Promotion.

## Northern Baptist Convention

*Council on Finance and Promotion*

152 MADISON AVENUE, NEW YORK, N. Y.

OLIVER U. CHAPMAN, *Chairman*

W. H. BOWLER, *Executive Secretary*



# WHERE YOUR MONEY GOES

## *In the* **United States**

The American Baptist Home Mission Society at present cooperates in or wholly supports the following work in the United States:

- 45 Christian Centers.
- 162 Foreign Speaking Churches.
- 18 Indian Mission Fields.
- 102 English Speaking Churches.
- 29 Colporter and Chapel Car Missionaries visiting hundreds of communities.
- 7 General Missionaries in State Areas, 4 of whom are in Mormon Territory.
- 16 States in which Area Directors of Evangelism are at work.
- 3 Schools in the United States.
- (1) International Baptist Seminary, East Orange, N. J., for training Foreign-speaking Pastors.
- (2) Spanish-American Baptist Seminary, Los Angeles, California, for training Spanish-speaking Pastors.
- (3) Bacone College, Bacone, Oklahoma, for Indians.
- 2 Orphanages.
- (1) Chung Mei Home for Chinese Boys, El Cerrito, Calif.
- (2) Murrow Indian Orphans' Home, Bacone, Oklahoma.
- 3 Negro Educational Centers — New York, Detroit, Cleveland.
- 5 Leaders in Larger Parish Work.

*Expert counsel on planning church buildings and financing building enterprises.*

## THE HOME MISSION BUDGET AT A GLANCE

## *In* **Latin America**

The Home Mission Society cooperates in or wholly supports the following work in Latin America:

### MEXICO

- 32 Spanish-speaking Churches.
- 5 English-speaking Missionaries in medical work.
- 54 Sunday Schools, enrolling 2,130.

### NICARAGUA AND SALVADOR

- 27 Churches and 77 Out-stations.
- 1 High School and 4 Primary Schools.
- 51 Sunday Schools enrolling 1,969 pupils.

### CUBA, HAITI AND PUERTO RICO

- 121 Churches and 198 Out-stations.
- 272 Sunday Schools enrolling 16,168 pupils.
- 1 High School and 23 Primary Schools.

### INTERDENOMINATIONAL ENTERPRISES IN THE U. S. AND LATIN AMERICA

- Evangelical Seminary, Puerto Rico.
- Secretary for Mexico of the World's Sunday School Association.
- Director of Religious Work in the Canal Zone.
- Pastors at 3 Government Reclamation Projects.
- Directors of Religious Education at 4 Government Indian Schools.
- Interdenominational Bureau of Architecture.
- Rural Institute for Religious Workers.

## *How You Can Help*

*The work of The American Baptist Home Missionary Society has been made possible financially by the assistance of many devoted people in the following ways:*

1. Contributions to the Unified Budget through your local church or mailed directly to the Society.
2. Bequests — The Society is worthy of a place in your will.
3. Annuities — a permanent income for you as long as you live, and a gift to extend the influence of your life.
4. Special Gifts — a good way to make extra investments.

*For further information write G. PITT BEERS, Executive Secretary*

## **The American Baptist Home Mission Society**

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